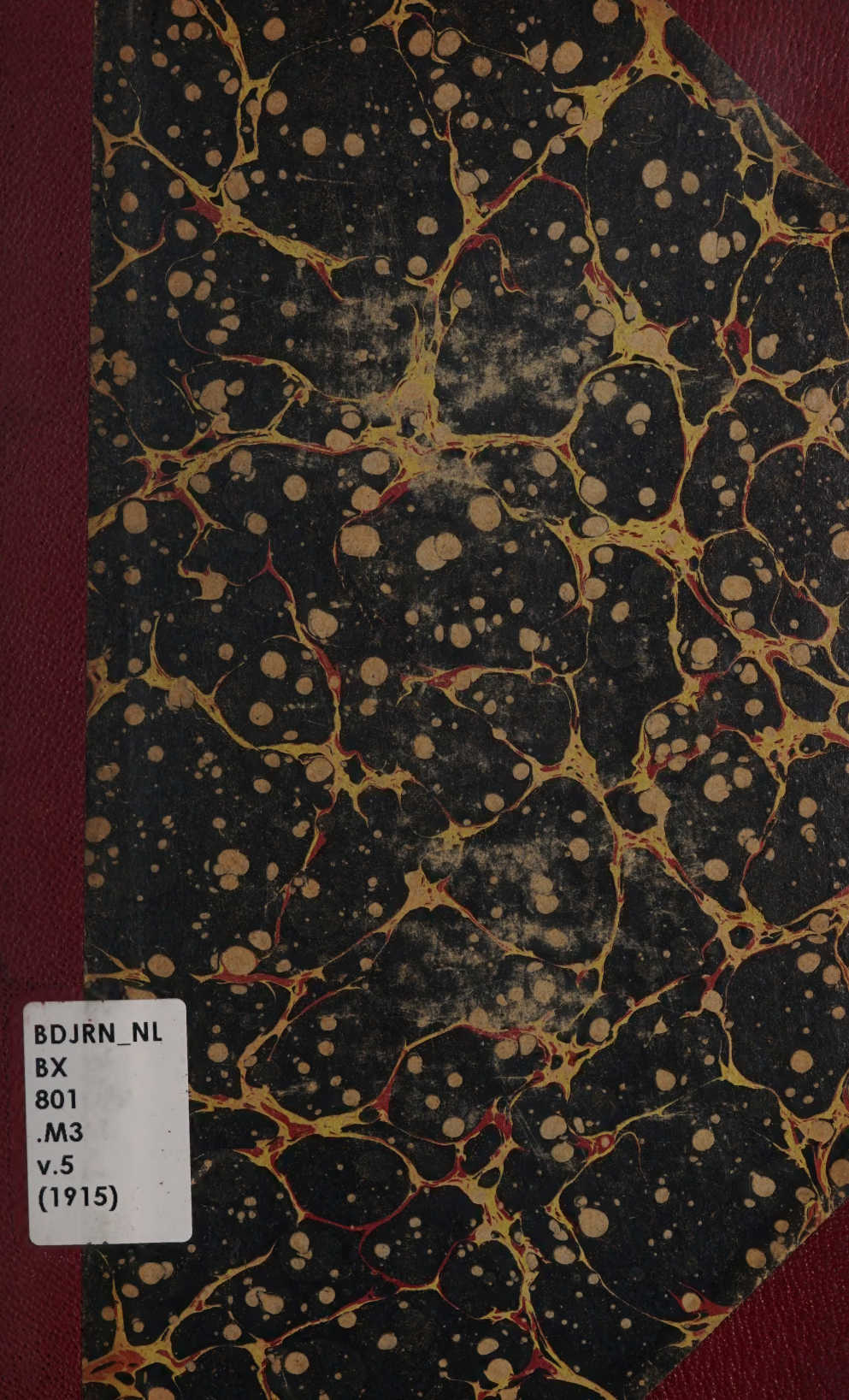




BDJRN_NL
BX
801
.M3
v.5
(1915)

Gift of
Rt. Rev. Louis Walsh

THE LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASSACHUSETTS

M 420

18

II

Non-Circulating
For Use In Library Only

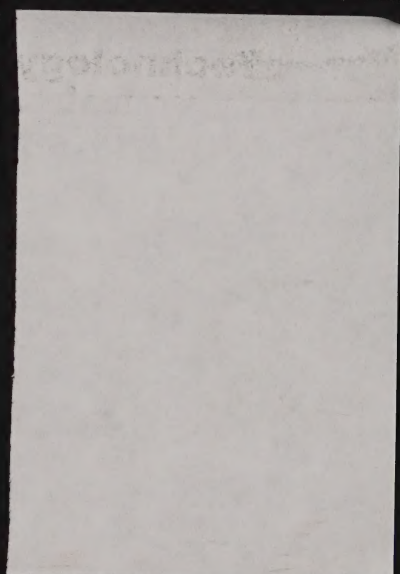
The Library
Saint John's Seminary
Brighton, Massachusetts

The Library
Saint John's Seminary
Brighton, Massachusetts

Non-Circulating
For Use In Library Only

Technology
www.bc.
617-55





The Maine Catholic Historical Magazine

VOL. 5 WATERTVILLE, MAINE, JULY, 1915. NO. 1

Published monthly, under the auspices of the Roman Catholic Bishop of Portland,
and the Maine Catholic Historical Society

Subscription Price \$1.00 Per Year

Entered as second-class matter July 16, 1913, at the post office at Waterville, Maine
under the act of March 3, 1879.

CONTENTS. Non-Circulating For Use In Library Only

Diocesan Chronology—June 1915

Annual Collection for the Holy Father

Catholic Schools, Portland, Maine

Solemn Religious Graduation Exercises

Civic Graduation Exercises

St. Joseph's Academy, Portland, Maine,

33rd Annual Commencement

Concert by Catholic Choral Union

Address by Rt. Rev. Bishop

The Rev. Herman Henry Hamakers

Frank W. Cunningham

Feast of the Visitation

Catholic Schools for Catholic Youth,

Most Rev. John Ireland, D. D.

In Old Castine, July 14 and 15, 1915

Piscataquis and Bangor Historical Societies

Appeal for Catholic Indian Mission

James Cardinal Gibbons

A Golden Record

LIBRARY OF ST. JOHN'S,
BOSTON ECCLESIASTICAL SEMINARY,
BRIGHTON, MASS.



DIOCESAN CHRONOLOGY FOR JUNE

2. Visit of Rt. Rev. Bishop to Bangor and So. Brewer.
5. Contracts made to build an additional story on Cathedral Sacred Heart School for boys, and to transform the lower Church of the Sacred Heart into school rooms, to open a school there next September.
6. Sunday—Confirmation at St. Hyacinth's Church, Westbrook.
7. Rt. Rev. Bishop, accompanied by Rt. Rev. Mgr. Hamel of Westbrook, left on official visit to Houlton and Van Buren.
8. Blessing and formal opening of the new "Madigan Memorial Hospital" at Houlton—Holy Sacrifice of the Mass offered in temporary Chapel in the morning—blessing and sermon by the Bishop in the afternoon—a good report of the proceedings in the "Aroostook Pioneer" and in the June number of the Diocesan Magazine.
9. Annual Conference of the Rev. Rectors and other priests of Aroostook Co. at St. Mary's College, Van Buren, the Rt. Rev. Bishop presiding, 2 to 4 P. M.
10. Holy Sacrifice of the Mass for students offered by the Bishop who also addressed them on the object and spirit of true christian College Education—Visit of the Bishop to the Rector of St. Bruno's Church and to the Convents—Return via Ft. Fairfield and Houlton to Bangor the same day.
11. Visit to So. Brewer and to the Orphans' Home—Return to Portland.

13. Sunday—Confirmation at St. John's Church, Rumford, 2.30 P. M.—Visit to temporary Convent and plans offered for a new Convent in brick—Return via Lewiston to Portland.
16. Rt. Rev. Bishop assisted at Commencement Exercises at "Holy Cross College", Worcester in the morning and at the Graduation Exercises of St. Mary's Academy, Milford, in the evening.
17. Conference at Holy Cross College with some Jesuit Fathers on matters of education.
19. Decision to transfer the School of St. John at Brunswick from the Sisters of Mercy to the Mt. Merici Ursuline Sisters of Waterville in order to permit the former to take charge of three new Schools during the coming year.
Rev. Henry McGill assigned to Bar Harbor missions for the Summer.
20. Sunday—All the graduates of the Catholic Schools of Portland, and of St. Joseph's Academy present at the At 4 P. M. Graduation Exercises in the City Hall Auditorium in presence of the Rt. Rev. Bishop, presiding, and of His Excellency Oakley C. Curtis, Governor of Maine, and His Honor William M. Ingraham, Mayor of Portland. Brief addresses were made by His Excellency, His Honor and by the Rt. Rev. Bishop. It was the first time that the Governor of Maine was present at the Exercises. A good account given in the Portland Daily Press and Argus on Monday morning.
21. Feast of St. Aloysius, name and title of the first Catholic School in Portland, at the Cathedral—Boys assist at special Mass at the Altar of St. Aloysius in Cathedral Chapel.
At 8 P. M. in the City Hall Auditorium, grand Sacred Concert by the "Catholic Choral Union" of Portland. His Excellency, the Governor and His Honor, the Mayor of Portland were present—Program and good account in the Portland Daily papers of Monday and Tuesday—This Concert was to commemorate the 50th Anniversary of the opening of the first Catholic School in the City 1864-1914.
22. Graduation Exercises of St. Joseph's Academy of Maine at Deering, 2.30 P. M.—His Honor, Mayor Ingraham of Portland, was present and made a short address—Good account in the Portland Daily Press of Wednesday.

Annual Banquet and Reception of the "Catholic Girls High School" Alumnae Association at the Lafayette Hotel.

23. The girls of the Catholic Schools of Portland and their teachers had a holiday picnic at Little Diamond Island as guests of the Rt. Rev. Bishop, 542 from third grade to High School.
24. The boys of the Catholic Schools and their teachers had a holiday picnic at Little Diamond Island, 420 persons present.
27. Sunday—Opening of nearly all the Summer missions—The Holy Sacrifice of the Mass is offered at about twenty-five Summer places with the aid of several visiting priests and Sulpician, Redemptorist, Marist and Oblate Fathers.
Confirmation at St. Mary's Church, Lewiston, at 2.45 P. M. Confirmation at Holy Cross Church, South Portland at 8 P. M., the first time this Sacrament was conferred in So. Portland.
28. Received a legacy of \$2,000 from the Charles E. Perks Estate of Houlton for the benefit of St. Mary's Church at Houlton.
29. Conference with the special Committee of the City Government of Portland on the equitable adjustment of the question of School Funds received from the State.
30. Visit to Bangor.

THE ANNUAL COLLECTION FOR THE HOLY FATHER

THE BISHOP'S HOUSE,
PORTLAND, ME., July 15, 1915.

Rev. Dear Father:—

The Annual Collection for the Holy Father will be announced at all the Masses on Sunday, July 25th, and taken up by the priests on Sunday, August 1st.

The Collection for the Holy See for 1914 was \$3,873.85.

Our Holy Father, Pope Benedict XV, holds the highest place in the world in dignity and power as the personal representative of Our Lord, the King of Kings, and Visible Head of the Church. This dignity and power are chiefly spiritual, hence

to love and serve the Supreme Pontif is an honor for all who understand true greatness.

To help the Holy Father in every way and to support him in his present needs and his great works of Christian Missions and Catholic Charity is likewise an honor and sacred duty, hence all Catholics of every nation are given this privilege.

This sacred duty becomes more urgent to all the Catholics of America at this time because the fountain sources are lessened or even destroyed by the great war in Europe. Thus Belgium, had been the foremost of all the nations in showing love and honor by generous gifts, now, however, must rather receive aid from the Holy Father.

France, England and Germany were proud to share in such gifts but are now hindered by the terrible calamity of war.

To the Catholics of the United States, therefore, the Holy Father appeals with confidence and his worthy representative, the Most Rev. Apostolic Delegate in the United States at Washington, urges all Bishops, priests and people to make even greater efforts than in previous years.

The Diocese of Portland has shown its love, devotion and generosity towards the Holy See at all times and during the last seven years has made an offering of about \$4,000 each year, hence surpassed by few when the relative numbers and resources are measured.

We earnestly exhort the good priests and people of the Diocese to show even greater generosity this year and thus bring greater joy and confidence to Our Holy Father, Pope Benedict XV whose voice is the voice of St. Peter himself.

We earnestly exhort each priest and each Religious Community to make a personal offering on this occasion, according to their means and to urge the same upon the laymen who have been blessed with riches.

With every Apostolic Blessing upon all the generous givers in past and present, I am

Yours sincerely in Christ,

✠ LOUIS S. WALSH,

Bishop of Portland.

NOTE: Please to send offerings to the Chancery Office not later than August 15th, and they will be promptly forwarded to the Holy See.

THE ANNUAL CLERICAL RETREAT

THE BISHOP'S HOUSE,
PORTLAND, ME., July 15, 1915.

Rev. Dear Father:

The Annual Retreat for the priests of the Diocese of Portland will open at the Ottawa House, Cushing's Island, on Monday, Sept. 13th at 7 P. M. and close on Friday, Sept 17th, at 11 A. M.

The selection of priests for the retreat has been made so as to provide for the spiritual needs of the Diocese during that time; hence one or more priests will minister to all the faithful in each locality. The Pastor will please notify the people where a priest may be reached in case of urgent need.

All are to attend the retreat unless written exemption is granted by the Ordinary of the Diocese. Each priest will bring a cassock, surplice and biretta; also copies of the Missal and Ritual containing the Rubrics, and the Diocesan Statutes.

Sincerely yours in Christ,

✠ LOUIS S. WALSH,

Bishop of Portland.

LIST FOR ANNUAL RETREAT.

Rt. Rev. Bishop	
Rt. Rev. M. C. McDonough, V. G., P. A., P. R.	
Rt. Rev. Mgr. A. A. Hamel, P. R.	
Bardin, Rev. V.	Curran, Rev. M. E.
Barry, Rev. A. J.	Decary, Rev. A. M.
Bergeron, Rev. N. W.	Desilets, Rev. J. N.
Bergeron, Rev. Thomas	Desjardins, Rev. P. E.
Boivin, Rev. P. J.	Drain, Rev. M. F.
Borbeau, Rev. R.	Driscoll, Rev. J. A.
Buhrer, Rev. Paul von	Drolet, Rev. J.
Butler, Rev. T. F., P. R.	Dugré, Rev. A.
Carey, Rev. J. A.	Dupont, Rev. P. E.
Casavant, Rev. J. O.	Farley, Rev. J. A.
Cassidy, Rev. C. J.	Finn, Rev. J. J.
Charland, Rev. N.	Fitzpatrick, Rev. E. J.
Chatagnon, Rev. J. M.	Flanagan, Rev. P.
Chambard, Rev. C., S. M.	Flynn, Rev. J. A.
Clary, Rev. M. A.	Forest, Rev. J.
Culbert, Rev. W. J.	Forest, Rev. G. A.

Forest, Rev. R.	Moriarty, Rev. T. H.
Garrity, Rev. P. J., P. R.	Murnane, Rev. E.
Gauthier, Rev. E.	Nelligan, Rev. J. P.
Glynn, Rev. L.	Nelligan, Rev. J. F.
Gorman, Rev. J. P.	Nelligan, Rev. T. J.
Gory, Rev. H.	Normand, Rev. J.
Griffin, Rev. M.	O'Brien, Rev. D. J.
Harrington, Rev. J. M.	O'Brien, Rev. J. P.
Hayes, Rev. P. A.	O'Brien, Rev. J. D.
Henry, Rev. E. B.	O'Connor, Rev. M. F.
Hogan, Rev. J. F.	O'Dowd, Rev. J.
Horan, Rev. N. J.	O'Dowd, Rev. T. J.
Houlihan, Rev. J. W.	O'Keefe, Rev. M. J.
Houlihan, Rev. T. H.	Ouellette, Rev. L.
Huot, Rev. L. Z.	O'Sullivan, Rev. C.
Joncas, Rev. G. A.	Pelletier, Rev. A.
Johnson, Rev. G. P.	Pettit, Rev. G. J.
Karpe, Rev. F. A.	Petillo, Rev. A.
Kenely, Rev. M. J.	Poirier, Rev. G. A.
Laflamme, Rev. J. A.	Pomerleau, Rev. M.
Laventure, Rev.	Quinn, Rev. J. D.
Leguennec, Rev. J. M.	Reardon, Rev. P. J.
Linehan, Rev. T. P.	Reilly, Rev. M. W.
Lynch, Rev. E. J.	René, Rev. A. J.
Mahoney, Rev. T. Jos.	Renaud, Rev. J. L.
Maney, Rev. T. C.	Rice, Rev. J. J.
Marcoux, Rev. J.	Rouzeau, Rev. E.
Martin, Rev. D. A.	Shea, Rev. C. F.
McCabe, Rev. D. A.	Sullivan, Rev. J. J.
McGill, Rev. H. J.	Sullivan, Rev. J. S.
McLaughlin, Rev. T. J.	Savage, Rev. J.
Molloy, Rev. J.	

PRIESTS ON DUTY IN VARIOUS LOCALITIES.

Portland,

Cathedral, Rev. T. J. Mahoney

St. Dominic's, Rev. J. J. Mullen

Augusta, Rev. Zenon Decary

Bangor, Rev. Jeremiah McCarthy, P. R.

Biddeford, Rev. N. Canuel, Rev. Louis Bergeron

Brunswick, Bath and Rockland, Rev. Marist Fathers of Brunswick

Eastport, Rev. J. J. Ahern

Greenville and Dover, Rev. J. Laverdiere

Houlton, Rev. P. M. Silke

Jackman, Rev. F. Demarais

Lewiston, Rev. Dominican Fathers, Rev. J. B. Sekenger, Rev. J. Orienx.
 North Lyndon, Rev. J. Tranchmontagne
 Sanford, Rev. J. J. McGinnis
 South Berwick, Rev. J. A. Hayes
 St. Agatha, Rev. E. Etenaud
 Wallagrass, Rev. I. Pihan
 Waterville, Rev. J. E. Kealy, Rev. L. Nonorgues
 Westbrook, Rev. A. Giguere
 Van Buren, Lille, Valley of St. John River, Rev. Marist Fathers of Van Buren.

Graduation Exercises of the Catholic Schools, Portland

Religious Services,

Cathedral of Immaculate Conception,

Sunday Morning, June 20, 1915.

Historic Address,

Rt. Rev. Louis Sebastian Walsh, D. D.

Two new Catholic schools are to be established in this city, one in the Sacred Heart parish and the other at St. Joseph's, a fitting memorial of the 50th anniversary of the establishment of the cathedral schools.

This announcement was made at the Cathedral of the Immaculate Conception by the Right Rev. Bishop Louis S. Walsh yesterday morning, in his sermon before the graduates of the parochial schools. Both the new schools will be opened next fall.

At the 10.45 mass, the graduates of the parochial schools attended services in a body, there being present those from St. Joseph's academy, Catholic high school, St. Dominic's and the Kavanagh elementary schools and the Catholic institute. The solemn high mass was celebrated by Rev. Fr. Mahoney, Fr. Johnson assisting as deacon and Fr. Petillo as sub-deacon. The church was crowded with parents and friends of the students, and Bishop Walsh read the gospel of the day and delivered a very fine address to the graduates, saying, in part:

"We come here this morning, the graduates of all the Catholic schools in our city, to offer thanks to Almighty God, first of all in mass and holy communion, for the great blessings and fruits of the Catholic schools. These young graduates are the fruits of the sacrifices and labors of long years and they step forth into the world today to prove that the ideas of the Catho-

lic church in education are right and are the only ones that can ever build up a great people and a great republic. It will not be long before they realize, in that contest that goes on in the world, the difference between the one who has been taught that Christ, our Lord, is King; that His doctrine is absolutely necessary, and the one who steps out into the world and knows nothing about God except what may be pleasing for the passing hour. Today, as children of God, we kneel before His altar and offer to Him all that has been done in the line of Catholic education, and we hope to continue to hold fast to the very end of our lives, come what may, success or failure, crosses or roses, a long life or a short life, money or poverty. It matters not what earth has in store for these children, they have in their minds, hearts and souls the power that is able to overcome what the world presents.

"Life is a mystery and a battle, and the one who is armed with the right doctrine, spirit, and law, is able to go forth and be sure of final success. And today we send you forth with the blessings of God, and Holy Mother, the Church counts upon you in education as well as in all other things.

TWO DUTIES.

"First of all, you have two duties, besides maintaining the principles upon which your education were founded. The first is gratitude to your parents. No words can describe their labors and sacrifices, money and efforts during the last five, ten, or 20 years when they have given their days and their nights in tears and in work, in order to give you an education, and they count upon their children to occupy a higher place in the world than they did. Gratitude should constantly be in your mind and never forget for a moment that your opportunities have been built upon the sacrifices of good, loving parents. Be grateful also to your church, to the priests, sisters and bishops, who have been laboring here now 50 years to bring your schools up to the point where they are, and without these sacrifices it would be absolutely impossible to maintain our Catholic schools. Generosity of the hand and heart are the only true expressions of gratitude and, therefore, you must return in every possible way by money, when the opportunity comes, and by your own labors and sacrifices, that which has been done for you.

ADDRESS TO THE PEOPLE.

"Now to the people. Fifty years ago in 1864, Bishop Bacon had been nine years in the city of Portland, from 1855. He invited the sisters from the Notre Dame congregation of Montreal to come here and on the spot where now stands the Sa-

cred Heart school, he opened a boarding school for girls. Not far from it on the corner of Congress and Sheridan streets, the parish school was opened and in December of 1865, St. Dominic's school was founded and taught by this same order and in these combined schools 500 scholars began work. In this way, by the coöperation of church and the people, the schools were founded and it was done by generosity and love. A year afterwards, everything went down before that sheet of flame that swept up Congress street. Bishop Bacon immediately put up a school, then both schools were reopened and the great work went on. Kavanagh school was built by Bishop Healy and also Deering academy and these schools were added to those opened by Bishop Bacon. During the past few years the academy at Deering has been enlarged and soon will have the rights of a college under the laws of the state.

COEDUCATION AN EVIL.

"I here wish to say that any Catholic who sends her daughter to an institution where there is coeducation, is responsible for the very worst possibilities that can be imagined. We have no compromise on this matter, and I appeal to you all to realize your responsibilities before God and not allow that refinement of virtue in the mind of the girl to be in any way obscured or lessened. I care not for smartness. The public paths of life are filled with smart men who know how to undo others. That is not education, that is skill and it is often smartness that brings down ruin. So with the grammar schools, Catholic high school, and Catholic institute. There is a complete system in the city and next fall there will be opened two other schools, one in Sacred Heart parish, and the other in St. Joseph's, Deering, a fitting memorial of our fiftieth anniversary, to carry out the ideals of Catholic education and make that unit in home, church and school upon which we hope to build Catholic men and women."

—Daily Eastern Argus June 21, 1915.

CIVIC EXERCISES

City Hall, Portland, Maine,

Sunday Afternoon, June 20, 1915.

City hall, as was to have been expected, was crowded to its utmost capacity on Sunday afternoon, when the graduation exercises of the Catholic high school, St. Dominic's and the Kavanagh elementary schools, and the Catholic institute, took place. At four o'clock to the strains of the "Triumphal March," played by the Gillise orchestra, the graduates marched down the long aisles to their places on the stage, the Kavanagh

school leading, followed by the two grammar schools and, lastly, the graduates of the Catholic high school. The latter made a charming picture in their white gowns, carrying arm bouquets of red peonies and accompanied by little flower girls with baskets of roses. The boys were seated in the middle of the raised platform, wearing dark suits and each had a white carnation in his buttonhole. The girls were flanked on both sides and the ensemble was a most pleasing one. Seats were reserved for Governor Curtis, Mayor Ingraham, Bishop Walsh and the clergy.

ORDER OF EXERCISES.

The program opened with the rendition of the "Soldiers' Chorus" from Faust, followed by Miss Margaret Coyne of the Catholic high school, whose salutatory was a literary gem and one which merited much applause. The ninth grade of the Kavanagh school was heard in a musical recitation, which showed careful preparation, as did the selections by the ninth grades of the other schools. Miss Agnes Norton in her vocal selection, "Goodbye Sweet Day" charmed her audience and this was a delightful feature of the afternoon. Miss Elizabeth Burns of the Catholic high school gave a very fine demonstration of her work in the French language, being heard in "Le Lecon de Canut le Grand. The Misses Kathryn Lynch and Mary M. Dillon in their parts were very graceful and their respective poems were delivered in the most impressive manner. The honor essay of Miss Imelda Goyette deserved the highest praise and her subject, "The Holy Grail," well chosen and handled admirably. The last number on the program was the valedictory, "The Tapestry Weavers," by Miss Frances Reilly, which was brilliantly done and she was followed by the keenest attention on the part of the large audience.

Following the valedictory came the conferring of diplomas and awarding of medals.

THE MEDAL WINNERS.

The following were presented with medals:

Gold medals for Christian doctrine and general excellence, donated by Bishop Walsh—Mary Frances Reilly, Cathedral high school; Thelma Lucille Fitts, Kavanagh school; Mary Pauline Clancy, St. Diminic's school; George Joseph Lyons, Catholic institute.

Gold medal for Christian doctrine, gift of Rev. T. H. Houlihan—Catherine Gertrude Hanrahan, Kavanagh school.

Gold medal for general excellence, gift of Rev. Martin A. Clarey—Catherine Rosanna Duff, St. Dominic's school.

Gold medal for church history, gift of a friend—Joseph John Whitmore, Catholic institute.

Gold medal for general excellence, gift of Rev. Timothy O'Mahoney—Ralph Joseph Delaney, Catholic institute.

THE BISHOP'S ADDRESS.

At the conclusion of the exercises Bishop Walsh spoke to his audience saying in part: "It is our privilege and honor to have with us today the highest representative of authority in this State and the highest official in the city of Portland. They have done us an honor in coming here and it is for them to see that we wish to honor them always and give to them the dignity, reverence, respect and obedience that belong just as much to the civic authorities as it does to the bishop of the Catholic church. In this age of ours where there seems to be some confusion of ideas as to the rights and honor of nations, and how that honor shall be fulfilled, it is for us to show that we are at all times ready to live, fight and die for fatherland."

GOVERNOR CURTIS.

The Governor was then introduced and he responded in a very happy vein saying: "Your kindly greeting to me at this time is greatly appreciated and I am particularly happy to be with you, as I may never get another chance. (laughter.) I notice by the newspapers that there are a number of people who think I should have freedom from the cares of the gubernatorial office, and who are willing to take them up. This is the fifth occasion I have been here on similar occasions and only a year ago today the bishop made me promise to be here if I was elected Chief Executive of the State. So I am here. In all the five years that I have come, I have been deeply impressed and have often wondered how it was possible to get the efficiency which is so characteristic of the programs presented. I wish to compliment the scholars on their efforts, for a tremendous amount of labor must have been expended to bring about this accomplishment, and I particularly compliment the sisters who are doing this great work, this continual grind, day in and day out as long as this life lasts. That to me requires a courage high above any heroic act done on the spur of the moment, and when you consider the sisters unhampered by worldly affairs giving their whole attention to the education of these children, that to me is simply marvelous."

MAYOR INGRAHAM.

Mayor Ingraham was next heard saying in part: "The city of Portland greatly appreciates the work which has been accomplished in this city by the Catholics. Anyone can realize

that after witnessing the graduation exercises of this afternoon the thoroughness with which the pupils rendered their parts, and it surely reflects the greatest credit on the bishop and the teachers and I am sure the fruits which their teaching bring forth mean a great deal to the prosperity of this fair city. I know of no better educated pupils that go forth from this hall than those of the Catholic high school. I wish to bring the congratulations of the city of Portland to the Right Reverend Bishop and to the Catholic church for the labors of the last fifty years in carrying on this great work and I hope the next fifty years will see an even greater progress. I want to say to the graduates that in a sense, today is only the commencement and it behooves us all to keep up some mental exercise, some course of study, so that we may be progressing all the time. If a man at forty years of age is no bigger than he was at thirty, something is wrong; it only goes to show that we must keep on with our studies, develop along some line of mental activity and keep abreast of the times so as to do our full duty as citizens. I am glad that the flag has been shown here this afternoon and I believe that education has a great deal to do with patriotism, to increase the spirit of it, as it were. Who can study the history of this country without feeling more and more the patriotic impulse?

"I congratulate again the honorable Bishop and I extend to him, to the Catholics of the city and to the students of the Catholic schools the best wishes of the city of Portland for all future times."

The exercises closed with the singing by the schools of "Domine, Salvam Fac Rem Publicam," bringing to a close one of the most enjoyable programs ever given in this city.

—Portland Daily Press June 20, 1915.

PER MARIAM.

Be thou, Sweet Lady, ever in my sight;
 And all day long,
 My soul to thee shall wing a joyful flight,
 On, up, into the perfect light
 Of mystic song.

To think of thee, O Mary, Heaven's Queen,
 Is sweet repose;
 Then lift my soul, untroubled and serene,
 Above earth's conflict and its sorrow's keen,
 To One who knows.

"Lyria."

33rd Annual Commencement

St. Joseph's Academy, Portland, Maine

Tuesday, June 20, 1915

With due regard to the respective values of the intellectual and the musical in its composition, a programme of notable excellence was offered yesterday at the thirty-third annual commencement exercises of St. Joseph's Academy, an institution pervaded with a most refined academic atmosphere, and situated amidst surroundings of appealing natural beauties. In perfect accord with the high quality of the programme was the really artistic finish given to its execution, which reflected the greatest credit on pupils, instructors, governing bodies and all concerned.

The "Entrance March" was led by the twelve graduates carrying crimson roses and white sweet peas, typical of the class colors which were crimson and white. Next were the four post graduates bearing white carnation shower bouquets, and they were followed by the High school and Grammar school departments, and the primary tots, all of the pupils carrying white carnations.

The school embraces a full curriculum of education from the earliest period of learning to the High school and training school graduates. Within a year's time the college course commences, and later developments will bring out the young lady student of St. Joseph's, who has begun her education in that institution as a little tot, through all the courses that follow until she steps forth a college graduate with all the knowledge, womanly grace and culture that a Catholic college can boast.

LITERARY FEATURES.

The selection for the march was Wagner's "Tannhauser" and was rendered most acceptably by the Misses Nancy Currier, Eleanor Morgan, Isabelle McKenney, Mary Agnes Collins. Following this was Gerbel's charming chorus "Over the Hills." Generally speaking it can be said that the literary features consisted of essays such as represent the ideals set forth in the teachings of the religious at St. Joseph's and which are those of the Catholic church.

An old Greek proverb "Karion Knothe," which translated is "Know Your Opportunities," was not only the class motto but

the theme of the salutatory by Miss Mary Frances Palmer of St. Johnsbury, Vt. With strength of argument and pleasing effect she discussed how the young convent graduate may make the best of life's opportunities. The address was pleasing and her style easy.

"God's Little Garden" by the Minims was a sweet little story of the flower and innocence of childhood.

The prize essay "Christ's Masterpiece," given by Miss Irene Kathryn Macdonough of Portland, was a splendid effort in diction and logical sequence of thought showing the power, truth and continuity of the church of Christ. Her natural and simple reading proved highly entertaining.

A graceful and eloquent tribute to the fifty years of Catholic education as accomplished in the Catholic schools of Portland was the contribution of Miss Julia Mary Laffin of Berlin, N. H., in her essay entitled "A Golden Record," while sweet and gracious parting words were uttered in the class poem "My Alma Mater" by Miss Grace Marriott of Houlton, Me.

Commemorating as it were the six hundred and fiftieth anniversary of the birth of the great poet "Dante," a worthy tribute was paid to him by Miss Mary Radcliffe Currier of New York City, which was followed by "The 'Ave' Hour," a dainty and refined musical recitation by Miss Ida Mae Robittaille of Lewiston, Me.

The honor essay "Mansions of the Soul," by Miss Irene Margaret Goode of Calais, Me., was a splendid intellectual effort, and the center piece of the program in composition and rendition. The French numbers "Lettre de Madame Serique" was delivered by Miss Mary Frances Palmer with that pure Parisian accent and familiarity with the French language that characterizes the worth of such course as produced at St. Joseph's.

"Glimpses of the Past" by Miss Matilda Frances May of St. Johns, N. B., was a sprightly little bit of history of the class of 1915, while a telling, patriotic story of the significance and spirit attached to the American flag found expression in "Our Nation's Banner," by Miss Regina Mary Sanfey of Thomaston, Me.

The Class Prophecy, "A Forecast," fell to the lot of Miss Gertrude Estelle Coombs of Belfast, Me., and her treatment of the subject proved very entertaining, as she placed her classmates in the most unlikely situations. "Home Education" was a practical and instructive little paper by Miss Marion Patricia Pierce of Bangor, Me.

The Valedictory "Respice Mariam" embodying the best and highest ideals of true Catholic culture was well delivered by Miss Cecilia Carolyn Hanley of Gardiner, Me.

MUSICAL NUMBERS.

The music with which the programme was interspersed was of the highest order, classical and delightfully rendered. The vocal numbers were also taken from the great tone masters and given with purity of tone and excellence of expression. The selections included:

Scherzo in B flat Minor,	Chopin
Andante from Symphonie V,	Beethoven
Misses Cecilia Carolyn Hanley, Grace Mercedes Marriott, Ida Mae Robitaille, Irene Kathryn Macdonough,	
Symphonie in B Minor,	Schubert
Misses Kathryn Helen Hassett, Cecilia Carolyn Hanley, Grace Mercedes Marriott, Nancy Radcliffe Currier,	
The Heavens are Telling, from "The Creation,"	Hadyn
O, Rest in the Lord, from "Elijah,"	Mendelssohn
Miss Ida Mae Robitaille.	
Farewell Refrain,	The Graduates

DIPLOMAS CONFERRED.

Diplomas were conferred, certificates granted and academic honors bestowed as follows:

HONORS GRADUATES.

Classical-Science Course—Misses Cecilia Carolyn Hanley, Mary Frances Palmer, Irene Margaret Goode.

English-Science Course—Misses Irene Kathryn Macdonough, Gertrude Estelle Coombs, Grace Mercedes Marriott, Julia Mary Laffin, Regina Mary Sanfey.

CERTIFICATES.

English-Science Course—Misses Ida Mae Robitaille, Mary Radcliffe Currier, Matilda Frances May.

Commercial Course—Miss Marion Patricia Pierce.

Past-Graduate Course—Misses Anna Frances Dolan, Kathryn Melen Hassett, Mary Ellen O'Brien, Veronica Agnes McGoldrick.

TEACHERS' TRAINING COURSE.

State certifications—Misses Anna Frances Dolan, Mary Ellen O'Brien, Irene Margaret Goode, Mary Frances Palmer, Irene Kathryn Macdonough, Julia Mary Laffin, Mary Radcliffe Currier, Ida Mae Robitaille, Gertrude Estelle Coombs, Grace Mercedes Marriott, Regina Mary Sanfey.

ACADEMIC HONORS.

Gold medal, gift of Rt. Rev. Louis S. Walsh—Awarded Miss Ida Mae Robitaille, Christian Doctrine.

Gold medal, gift of Rev. John W. Houlihan—Awarded Miss Mary Frances Palmer, French.

Gold medal, gift of Rev. Martin A. Clary—Awarded Miss Irene Kathryn Macdonough, Prize Essay.

Gold medal, gift of Mr. John J. Linehan, Worcester, Mass.—Awarded Miss Cecelia Carolyn Hanley, Music.

Gold cross, gift of Mr. Richard Neville, Buffalo, N. Y.—Awarded Miss Julia Mary Laffin, Deportment Application.

Academy gold medal—Awarded Miss Irene Margaret Goode, Latin.

Academy gold medal—Awarded Miss Cecilia Carolyn Hanley, English.

Academy gold medal—Awarded Miss Irene Margaret Goode, Science.

THE BISHOP'S ADDRESS.

After distributing the diplomas Right Reverend Bishop Walsh made a brief address, and referred to the great pleasure with which he had listened to the different features of the programme which made up what he fitly called a beautiful bouquet. He preferred not to say much, but rather point to the results obtained and let people look and judge for themselves. The school stands as a Christian Catholic school with unchanging principles, and so planted that its ideals will go forth and ultimately win the world. He was proud to believe that these ideals would win out in our own country much sooner than we think.

Bishop Walsh touched in a general way on the laws of creation which are the same and invariable. The child is governed by them and so are the tides in their ebbing and flowing. The church has remained true to the eternal principles and the world must come back to them.

An earnest plea was made for the classics as the best means to secure mental development, and mention was made of the charter from the State for a college for women, a development of St. Joseph's Academy, recently secured and which would be patiently worked out in time. He opposed co-education, and dwelt upon what he considered the fundamental laws of education to which he hoped the State of Maine would return, despite the tendencies to electics so much in vogue. In conclusion he spoke words of congratulation and exhortation to the graduates, urging them to keep duty always before them as the surest guide to joy and happiness in life.

Mayor Ingraham was very graciously and happily introduced by Bishop Walsh and commended the graduates on their

excellent programme. He mentioned the early struggles of the founders of the Catholic schools of the city fifty years ago, and the epoch reached in the graduations of the present year which he had attended with feelings of the greatest satisfaction.

THE DISPLAYS.

Notable indeed was the display of decorative work in china painting, water colors, also the needle work in various crafts from the practical to the highly ornamental. To be mentioned are the following:

Louise McMennamin, Rumford, Me., junior class—Tea and salad set, 48 pieces, gold bands and initials; toilet set in tints and gold monogram; cherub vase; large fleur de lis vase.

Elsie Le Cain, South Portland, Me., first year high—Violet toilet set; individual set forget-me-nots; smoking set, woodbine; white poppy vase; nasturtium vase; olive dish.

Evelyn Spellman, Bangor, Me., eighth grade—Large vase, heron; large crow vase; comport, ice cream dish and twelve plates, cherry blossom design; small vase and three trays.

Helen McKinnon, Bangor, Me., eighth grade—Berry bowl, saucers and cake plate; conventional rose study; gold etched chop tray and platter; two initialed plates.

Grace Donovan, city, C. H. S. alumnae—Large hollyhock vase, conventional tile; violet study flat dish; nut bowl, pine cones.

Etta Sivolvos, city—12-piece fish set from Leonce's studies.

Christina Sivovlos, city—Sherbet set, 24 pieces; white rose tea set, 16 pieces.

Elizabeth Colliss, city, C. H. S., junior—Valuable vase, grape design; celery set; fruit plate.

NOTE.

Domestic science course is also carried on at this institution and dinner was served to the reverend guests and the class as a sample of their culinary skill, and their efficiency in the art of serving.

—Daily Eastern Argus.

"Hoise up sail while the gale doth last,
Tide and wind stay no man's pleasure;
Seek not time when time is past,
Sober speed is wisdom's leisure,
After-wits are dearly bought
Let thy fare-wit guide thy thought."

Catholic Schools and Catholic Youth

SERMON BY THE MOST REV. JOHN IRELAND, D. D., IN THE CATHEDRAL, ST. PAUL, MINN., TUESDAY, JUNE 29, 1915 AT THE OPENING OF THE CONVENTION OF THE CATHOLIC EDUCATIONAL ASSOCIATION.

Going therefore teach ye all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world.—Matt. xxviii., 19-20.

I tell, in His own words, the injunction of the Saviour to His Church, even to the consummation of the world. I tell the reason of the proclamation which to-day is that of the Catholic Church in the United States of America: Catholic schools for Catholic youth.

That the Church was ever mindful of the injunction to teach all nations, teaching them to observe all things whatsoever the Saviour had commanded, the facts in the story of her life and activities provide abundant proof. That in her obedience to the injunction she ever received the supernatural aid promised to her—"And behold I am with you all days"—the no less abundant proof is had from the characteristic wisdom and courage which ever marked her march through time and space, from the clearness of vision with which she ever promptly discovered menaces of peril, from the daring of hand with which at once she set herself to conquer whatever obstacles one situation or another was wont to fling across her pathway.

Such the Church in history: such the Church to-day in America. I announce one of the most meaningful acts in her entire history—one most expressive of her accurate and far-peering vision into present and future happenings, and equally so of her wondrous courage to confront existing contingencies and sweep seeming defeat into triumphant victory. I have before my eyes the Catholic schools of America, primary and secondary, so numerous and so efficient to-day, to be yet more numerous and more efficient to-morrow.

CONDITIONS CONFRONTING THE CHURCH.

The schools of the State were secularized, restricted by edict of law to the teaching of purely secular themes. Religion in every form was excluded from the prescribed curriculum.

To its secularized schools the State was lavish of financial support; the entire citizenship of the land was taxed to replenish their treasury. * * * * *

Public opinion was resolute in its championship of the secularized school. To run counter to it in this regard was to incur in no small measure the suspicion of treason to the country. The secularized school, it was asserted, is the corollary of the principle which none would deny, that universal instruction is necessary both to the welfare of the individual citizen and to that of the general Commonwealth, and so in the eyes of public opinion he who refused for his children the secularized school was the enemy of universal instruction, the enemy of the country itself.

Meanwhile the Catholic Church was convinced that in loyalty to her mission to teach all nations the religion of the Saviour she should not accept the secularized school as the fit nursery of childhood and of youth. What else was she to do but to have her own schools, whatever the financial cost this should entail, whatever the misunderstandings and misstatements it might awaken? This she has done, this she is doing.

PARAMOUNT INFLUENCE OF THE SCHOOL.

The influence of the school upon future manhood and womanhood cannot be overduly emphasized. It is the nursery where mind and heart are put into enduring form. This is the rule, which exceptions only confirm. * * * * * That the lessons, the influences of the classroom are paramount in importance is the open proclamation of leaders in plans and systems of pedagogies. What does not enter one way or another into the curriculum of the classroom, they ceaselessly repeat, will be no part, or only a minimized part of the subsequent career of the pupil. It has become a truism that the classroom is the training field of manhood and womanhood. As the pupil in the classroom, so later the man and the woman. This being the undenied fact, I put the question: Is the secularized school-room the place for the Catholic child? Can the Catholic Church, with loyalty to her principles and to the requirements of her faith, countenance the secularized school?

THE SECULARIZED SCHOOL, BY ITS EXCLUSIONS, A VIOLENCE TO SECULAR KNOWLEDGE ITSELF.

I take the secularized school under its most favorable professions, such as its fair-minded advocates would have it—absolute neutrality with regard to religion, to each and every form of religion, to each and every church or religious association.

I might argue in the interests of the human mind and on its behalf protest against the secularized school. Secular knowledge itself forbids the shortcomings of the secularized school. Science is led to roam through the universe, investigate its happenings, discover its processes and laws. But to the surging interrogations—whence and whither—silence is interposed. The cause of the universe, the guidance of its movements, the purpose of its cravings and aspirations must not be mentioned. To speak of the ever living God as Creator and Ruler were rank sectarianism, offensive to atheist and agnostic. Nor, on the other hand, is the limitless potency of self-existing matter to be mentioned; theist and Christian would raise the cry of alarm. The annals of history are unfolded to the wondering eye. A marvelous kaleidoscopic drama it is of men and of ideas. But what is history, what are the forces that fashioned it into shape, inspired and determined its developments? The providence of the omniscient God must not be invoked, neither the blind evolution of matter. Either assertion suggests sectarianism, violates religious neutrality. Heroes whose names spell magic influences, whose hands wrought mighty deeds, pass in review; their motives, their sources of strength, the result of their labors challenge dispute and examination. One, however, there is, the mightiest in word and work, who escapes inquiry—Jesus of Nazareth. Who He is, no one must ask, no one must answer. It were sectarianism whether the reply were affirmation or negation. The literatures of the world open their pages to nurture the mind and inflame the heart. But the book of books, that which is the most sublime in beauty, which more than all others has dominated the civilized world, the Bible, shall not be read, nor even seen. It is a book of religion around which controversies rage; silence in its regard is the price of peace. What else is the secularized school but the woeeful mutilation of the field of secular knowledge, within the most vitalizing scopes of its own teachings?

But my present contention is with Catholics: The Catholic school for the Catholic child.

THE EXCLUSIONS OF THE SECULARIZED SCHOOLS FATAL TO RELIGION.

Glacial and soul-chilling this secularized school, from which God, His Christ, His Church are bidden away. How could the Catholic parent dare thrust into the vast void his tender-minded, tender-hearted child? To have the supernatural world forgotten, designedly and professedly, is a sacrilege, a violence of God, a violence to the soul of the child. * * * * * Yet during school hours, the time of serious thought, God, Christ, religion are not spoken of, the entire span of the hours being

devoted solely to the earth and to the things of earth. The compelling effect upon the pupil is the impression that amid the activities of men earth and the things of earth prevail, that heaven and the things of heaven, if at all worthy of notice, must confine themselves to odd moments, the nooks and corners of human life. * * * * * The secularized school is the expulsion of God and of Christ from the mind and the heart of the child, with the resulting expulsion of Him from the mind and the heart of the adult.

But we must go farther and accept facts as they really are. There is no neutrality in the secularized school. Textbooks abound in misrepresentations and calumnies with regard to the Church; teachers, non-Catholics, non-Christians, do not refrain from giving expression to their views. Those views, when not openly spoken, exude from the very atmosphere these teachers create, consciously or unconsciously. To the pupil the teacher sits in the chair of knowledge; he is listened to with respect and obedience; his opinions and judgments, whether he will it or not, he cannot conceal. For the child, untutored and tender-minded, the neutral school does not exist; it is Catholic or Protestant, Christian or Hebrew, theist or agnostic or baldly materialistic.

HOME AND SUNDAY SCHOOL TEACHING INSUFFICIENT.

Not taught in the schoolroom, where will religion be taught? Let us remember that the Catholic faith is a science in itself—lengthy and complex in its proposition, precise and dogmatic in its demands. It is not learned in brief moments, with easy expenditures of attention. It is no general mental assent to which the slight prompting of the will may give birth; it is no vague aspiration, to which a passing word or example lends a power of uplift. The Catholic faith is a well co-ordinated and explicit system of divinely received truths; it is the firm grasp of those truths by mind and heart; it is the plenary yielding of the energies of life to the consequences of those truths. An attempt to teach Catholic faith, short of long time and thorough drilling, is a profitless beating of the air. * * * * *

Need I discuss the home and the Sunday school as factors in the religious formation of the child? As a matter of fact, religion is not taught in the home. Few parents are capable to teach religion; fewer yet take the time or have the will to teach it. If they fain would teach religion, when and where the opportunity? The day's harassing labor over, fathers and mothers covet rest and recreation; the wearisome drudgery of the schoolroom sloughed off, children are loath to listen. * * *

The Sunday school! For multitudes of children the Sunday school does not exist; they do not, they will not come to it.

To those who do come, what is the Sunday school? One hour in the week, a hurried rehearsal of words, a specious makeshift, harmful inasmuch as it excuses from the thorough study that alone suffices in matters of religion. Were the Catholic Church in America to confide in the home and the Sunday school for the religious education of her children she were preparing a deathblow to herself and to the sacred message of which she was made the voice-bearer and the defender. * * * * *

NO FAITH, NO MORALS.

Religion barred from the schoolroom, the all-important question arises: What is done to ground the pupil in good morals? * * * * * The supernatural is the birthplace of human virtue; thence the rays to enlighten the reason of man, thence the inspiration to awaken and fortify his conscience—thence, too, the sanction of love and of fear to impel his will to the observance of righteousness, to deter it from evil-doing. But all this is religion, of which no mention is allowed. What remains? Pitiably appeals to counsels of reason, to impending punishments of human law, to frowns or public opinion, to policies of worldly expediency. Pathetic it is to listen to the devices proposed as substitutes for religion in the teaching of morals. The imperious need of morals, none who doubt that the season of formation in morals is childhood and youth. The cry of public opinion is that in some way morals be taught in the schools of the land and panacea after panacea is read out, to instructors and to pupils. The vainest illusion the panacea is—at best a whispering of words that for a moment, perhaps, temper temptation in specially favored circumstances of soul and of surroundings, unable, however, to raise a ripple over the angry billows of sin and of peril of sin in which are immersed the masses of our common humanity. God and Christ are the masters, the guardians of morals. To-day among the masses only tattered and shattered shreds of Christianity subsist, when it is at all anything more than a memory or a mere wave of so-called human brotherhood or social uplift. To-day Protestant temples gather into their pews on Sunday the handfuls of worshipers, and the thinning of the ranks grows yearly apace.

To the effacement of the supernatural there may be auxiliary causes; the chief cause, it cannot be denied, is that religion is barred from the school, and that, consequently, childhood and youth grow up in ignorance of God and of their duties to Him. Thoughtful Protestants, for whom the Word of God has still a meaning, for whom God and Christ remain the vital factor of salvation in time and in eternity, deplore the secularism of the schoolroom and are of one mind with Catholics as to its

dire results. Witness the oft-repeated clamorings, in themselves well-intentioned, however pathetic to their futility, to have a few words of prayer recited in the schoolroom, together with a reading of the Bible or of some peculiarly chosen extracts from it. Unfortunately, even that small pittance of religion is a violation of the neutrality of the schoolroom and meets with popular repulse. That pittance is opposed on the one hand by such as will allow no religion to themselves or to their children and on the other by such as see in it, because of its littleness, an utterly insufficient training in religion, a harmful and forbidden mutilation of the faith once delivered to the saints.

The secularized schoolroom has its logical advocates and defenders; they are those whose religion is agnosticism or materialism, the avowed foes of God and of Christ. Other advocates there are, those who still retain memories of the Christian faith of their fathers and mothers—who, however, are so weak in their adhesion to those memories as to be unmindful of the perils to which they expose the faith of their children, or are unwilling to make sacrifices on its behalf. Others still we know of, from whom in time better things may be expected. They are those—and to-day they are not very few—who, though earnest in their religious belief and sincere in their efforts to transmit it unimpaired to their children, have not been brought to understand the deadly effects of the unreligious schoolroom. Further experiences of those effects, soon to be unmistakable, will, let us hope, open their minds to the error of their present manner of thought.

THE CHURCH REWARDED WITH TRIUMPHS LITTLE SHORT OF MIRACULOUS.

Impossible to the Catholic Church to lend approval or countenance to the secularized school or by inaction on her part to authorize Catholics to confide to it the education of their little ones. To have done so were to have renounced her allegiance to the commission: "Teach all nations * * * * * teaching them to observe all things whatsoever I have commanded you." What, then, was the Church to do? What else could she have dared to do than what she resolutely set herself to do, however heavy the cost, however heroic the sacrifice? She established her own schools. The Church essayed what foes and many timid friends declared to be utterly beyond her power to execute. Her courage has been rewarded with triumphs that are marvelous, little short of the miraculous, if at all short of it we may say them to be.

The figures in the Catholic Directory tell the wonder as it is to-day: Parish schools in the United States, 5,488; academies and colleges, 909; pupils in attendance, 1,456,209—schools,

academies and colleges, having as their crown and supreme support, a great Catholic university in the capital city of the nation, with a studentship reaching into the fifteen hundred. This much to-day, and the work is in its beginnings. * * * * * This morning we chant the victories of Catholic education in America.

EFFICIENCY OF CATHOLIC SCHOOLS—MUNIFICENCE OF CATHOLICS TOWARDS CATHOLIC EDUCATION.

It was wont to be said that, whatever the good will and the effort, Catholic schools could never rival the schools of the State in their efficiency to impart secular knowledge, that in consequence Catholics would be deterred from patronizing them. No fear is to-day admissible. The Catholic school is its own argument. Its efficiency is proven. The Catholic school challenges superiority. Wherever comparative examinations are had, our Catholic boys and girls rank high in markings; wherever in the several callings of later life ability, together with punctuality, honor and honesty, is at a premium, our youths, former pupils of Catholic schools, command and obtain favor. No longer is there dispute as to the efficiency of our Catholic schools in matters of secular knowledge; their efficiency is a patent, incontrovertible fact.

It was wont to be said that the Catholic people would deem the financial burden of supporting their own schools too heavy to be borne, and quickly would grow impatient of it. Apparently there was much reason for this assertion. The Catholic people as a class are not the possessors of wealth; they are compelled by the law of the land, while supporting their own schools, to do their share to aid the schools of the State. But those who spoke of peril on this score did not know the Catholics of America, did not measure aright the strength of their faith and their power of sacrifice in its defense. Few things in the history of Christian generosity the world over parallel the munificence of the Catholics of America on behalf of their schools, their colleges and their university. * * * * * Magnificent they are, the Catholic people of America, a spectacle in which man and angels must take delight.

AMERICAN PUBLIC OPINION DISARMED.

In America the position of the Catholic Church on the question of schools was misunderstood. Time has justified her in the eyes of American public opinion.

Our shrinkage from contact with the secularized school was interpreted as opposition to knowledge itself, as a covert effort on the part of the Church to hold her people in the darkness of

servitude. Catholic schools among the most efficient in the land, priests and people eager to uphold and multiply them, unlimited sacrifices that all our children be educated and rise high in scholarship, have made clear that the Church in America is the friend and abettor of education, from the lowest primary school-room to the most learned university. The schoolroom is the American institution; the exclusion of religion from the school is not the American institution; to this exclusion only do Catholics make objection. Her reasons are no longer misunderstood in America.

And this other charge we were wont to hear—that American patriotism was barred from our schools. Facts, however, are too plainly seen to be doubted. No other schools there are in which America is more honored and loved than in the Catholic school; no other schools there are in which the flag of America draws to itself more ardent love and devotion. Too plainly also to be doubted is this other fact seen and known, that when America is the issue of the battlefield former pupils of our schools are there, in their full proportions, to combat and to die. In Catholic schools patriotism is inculcated as a religious, even more than as a civic duty; the oath of allegiance to the country is taught to be an act of which the Almighty God is the sovereign guardian. * * * * *

PRAISE TO PASTORS—PRAISE TO TEACHING BROTHERHOODS AND SISTERHOODS OF THE Church.

As we chant the triumphs of our schools—praise to whom praise is due.

I name the pastors of parishes. With what whole-hearted energy they have thrown themselves into the breach! Sacrifices, heroic in their exigencies, were to be made; they have been made cheerfully and perseveringly. By continuous exhortation, by unceasing impulse of example, they have likened to their own the convictions, the sacrifices of their people—and so, pastors and people united in firm phalanx, wonders have been wrought. Time was when the church or the presbytery was the chief magnet of priestly zeal; to-day it is the schoolhouse.

I name our teaching Brotherhoods and Sisterhoods. To them this morning in the name of Catholic education I bow in reverence and gratitude. Sublime their life, in which we behold the magnificent flowering of divine life imbedded in the deep fibre of the Church by Christ, her Founder. Nothing but a divinely fashioned Church could have produced them; nothing but the supernatural grace of the Almighty could have nurtured the virtues that brighten their labors.

Our Brotherhoods and our Sisterhoods it is that permit our Catholic schools to exist. They are prodigal of their services for the merest shade of pecuniary retribution. Without them the financial burden of Catholic schools were insupportable; without them Catholic schools should have long ago closed their doors. Our Brotherhoods and our Sisterhoods it is to whom we owe the high degree of efficiency which is the glory of our schools, which has victoriously overcome prejudices, whether among Catholics themselves or among non-Catholics, that at one time so seriously impeded their onward march.

“Believe me, the writing of pious books, the composing of the sublimest poetry, all that does not equal the smallest act of self-denial. When, however, our inability to do good gives us pain, our only resource is to offer up the good works of others, and in this lies the benefit of the Communion of Saints.”

Soeur Thérèse of Lisieux.

FEAST OF THE VISITATION

Hail chosen bearer of the Gift to earth!
 Magnificat—resounds,
 The babe regenerate before his birth
 Leaps in his prison-bounds.

Thy cousin, too, the Holy Spirit fills
 With raptured strain,
 And links with salutation angel-given,
 Faith's sweet refrain.

We call the Channel of the grace that flows
 From Blood Divine,
 O blessed among women to become
 The Lord's own Shrine.

“Devota.”

Concert by Catholic Choral Union

A very significant event indeed was the first concert of the Catholic Choral union of Portland, made up of the various Catholic choirs, which took place Monday evening at City hall. The honor guests of the occasion were Governor Oakley C. Curtis, Mayor William M. Ingraham, Rt. Rev. Louis S. Walsh, Bishop of Portland, and the members of the Catholic clergy. Members of the fourth degree Knights of Columbus acted as escort to these distinguished visitors.

The affair was a noteworthy one because it was the initial event of its kind, because it presented so many young singers, and because the program was so admirably arranged, and so beautifully and impressively rendered. There are three hundred singers in the choral union, and their work was markedly fine and gave evidence of careful and expert training. Then, too, as has been said, the selections were well chosen and reflected great credit on the musical director, Edward J. Whelan, who has labored seriously for the past nine months to attain the perfection that was so evident in last evening's performances.

THE BISHOP'S ADDRESS.

Bishop Walsh addressed the audience, saying in part:

"Your Excellency, Your Honor, Ladies and Gentlemen: Last night I had the pleasure of saying that I hoped to see the same members, the same quality, and the same beauty here tonight. We have not the numbers, but we have the quality and surely, the beauty. So I will say at the beginning I am very much satisfied that in the pursuit of an ideal, you must always be very patient. And so the Catholic church has her ideals and she never allows them to be changed under any circumstances. She is in this world to teach people how to know, to love, and to serve Almighty God and in order to do that, she has definite ideas, doctrines, and worship and in the latter, she gives great place to music.

"From the apostolic times, when St. Paul told the people to rejoice in the singing of psalms, the church has developed music in her worship and so she has a definite idea in music. In her architecture she allows only certain forms, in painting always demands certain conditions and in her music likewise, puts

down principles which no one is allowed to disturb and so her music has been developed across the centuries, most of the time by Plain Chant.

"Now the church gives a great deal of leeway and liberty in developing individual talent and she places no limit upon them so far as development goes, but she always says whatever music tends to increase worship and give devotion, the church will accept, bless, and use it to glorify God. Whatever distracts the people from the sense of worship and prayer, must be debarred from the church. Nevertheless, in spite of that principle, over and over again her children have introduced into the music of the church a great deal of what is called the classical and sometimes has reached the degree that even might be called theatrical.

"About ten years ago, Pope Pius the Tenth, who was one of the most ardent lovers of music in the Roman Chair, said that kind of music did not make for prayer and devotion, it helped to distract them and it sometimes draws into the church people who only come for the music. Now it is not right to put worship, even though it be sung by angels, in place of the worship of Almighty and in barring such music, we are brought nearer to the old Plain Chant. Those who have heard Mozart, Lambilotte, Haydn and others of the French school, would not like to see these debarred and so it is my hope that by our Catholic Choral union we shall be able to present from time to time some of this music. Italy, the land of music, has produced some of the greatest masters in music and her own songs today are not permitted in the churches of Rome. Germany has produced probably the greatest classical music in the world, France another type, England very little and our own country up to the present time, practically none.

"Some people ask the question 'Why do we use Latin in our worship?' The first music in the church was Greek and many of our Latin words are Greek translated. After some years Latin became the great language of Europe and in England even up to the year 1400, nearly all the correspondence between the King and Parliament was in that tongue. It was the great language that united the people and the church took this popular language and crystalized in it all her works. In ordinary correspondence it is used because it is the simplest, clearest, and most exact of languages and there never is any doubt in Latin what it means. The college that would for a moment discard Latin from its courses, would seem to me to have lost all sense of what education means. So some day I hope to realize my ideal and to establish a beautiful tradition of Catholic music in the city of Portland in the church, out of the church, for the glory of God and for the education of our people."

The program presented by the Choral union was as follows:

PART I.

- "Rejoice, Ye Pure in Heart" (Processional)
Boys' choir.
- "Kyrie" (Gounod's St. Cecilia mass)
Catholic Choral union.
- "Beatus Vir" J. Wiegand
Miss Katherine Gorham, Miss Mary Norton, Miss Ethel Lee-
mon, Miss Yvonne Montpelier, Edward J. Brann, Thomas
Curran, Leo Hinds, Miss Agnes Norton, Miss Josephine
Sullivan, Miss Julia Quigley, Miss Helen Ward, Alfred
Langlois, Allan Murray, William Souviney.
- "Da Pacent Domine" ("Hymn for Peace") Gregorian
Catholic Choral union and Boys' chorus.
- "Ave Maria" Cherubini
Miss Agnes Norton.
- "Gloria," Gounod's St. Cecilia mass
Catholic Choral union.
- "Victimae Paschall" Bordonel
William Souviney and Boys' choirs.
- "Justus ut Palma" Lambilotte
Allan Murray and Alfred Langlois.
- "Regini Coeli" Melvil
Catholic Choral union.
- "Ave Verum" Millard
John Keefe, Charles Kenney, Fred Olson, William Woods.
Address by Rt. Rev. Louis S. Walsh, D. D.

PART II.

- "Sanctus" Gounod's St. Cecilia mass
Catholic Choral union.
- "Veni Creator" O'Shea
William E. Souviney.
- "Veni Jesu" Cherubini
Boys' chorus.
- "O Holy Night" A. Adam
William Elliott, William Hebert, Charles Feeney.
- "Give Ear Unto Me" Neukomm
Three quartets.
- "Dominus Conservet Eun" (Prayer for the Pope) Gregorian
Catholic Choral union and Boys' choirs.
- "O Salutaris" B Hamma
Catholic Choral union.
- "Divine Praises" C. Elliot
Catholic Choral union and Boys choirs.

PERSONNEL OF UNION.

The following are the members of the choral union:

Mary Anderson, Alice Archibald, Margaret Ball, Katherine Boyce, Mildred Boyle, Mary Bulger, Sadie Burke, Gertrude Burke, Elizabeth Burns, Caroline Campbell, Anna Carey, Ravenna Carswell, Kathryn Conley, Mary Conley, Mildred Cook, Genevieve Coyn, Kathrine Coyne, Margaret Coyne, Mrs. G. Crosby, Helen Cullinan, Mary Curran, Mrs. W. H. Derry, Mary Dolan, Annie Dolan, Adelaide Donovan, Frances Donovan, Mary Dougherty, Mary Driscoll, Kathryn Dugan, Marie Emery, Agnes Fahey, Mary Feury, Lillian Flaherty, Margaret Flaherty, Marguerite Flaherty, Mary Flaherty, Helen Fitzsimmons, Annie Foley, Julia Foley, Mary Geary, Alice Gillise, Margaret Gilmore, Ida Gleason, Katherine Gorham, Imelda Goyotte, Josephine Halloran, Margaret Hebert, Arline Hood, Mary Horton, Mary Jennings, Gertrude Johnson, Margaret Johnson, Anna Judge, Martha Kane, Mary Kane, Florence Kenney, Helen Larkin, Marguerite Leahan, Josephine Lee, Ethel Leemon, Kathrine Leemon, Ruth Liberty, Harriet Love, Margaret Lynch, Aileen MacCormack, Cathrine MacLean, Lena MacMann, Margaret Malone, Bessie McCabe, Nellie McCabe, Helen McCann, Anna McCusker, Mary McGillicuddy, Cecilia McGoldrick, Ursula McGoldrick, Mrs. John Calinan, Kathryn McGonagle, Mary McGonagle, Jane McKim, Grace Mileson, Yvonne Montpelier, Louise Mulhearn, Mildred Mullen, Alice Murray, Mary Murray, Anna Neuner, Helen Nolan, Agnes Norton, Anna Nugent, Mary O'Brien, Mrs. Annie O'Brien, Margaret O'Connell, Helen O'Connor, Elizabeth O'Donnell, Margaret O'Donnell, Mary O'Donnell, Madeline Owen, Marion Owen, Adelaide Phillips, Ida Phillips, Hilda Poirot, Julia Quigley, Margaret Rourke, Arlene Sanders, Delvina Schmidt, Josephine Sullivan, Gertrude Towle, Mary Walsh, Helen Ward, Martha Ward, Madeline Welch, Florence Welch, Madeline Whitmore, Claire Dunder.

John Ambrose, Leo Barron, Edward Brann, George Bennett, John Boivin, Arthur Bradley, Wallace Carswell, Augustine Connor, William Coughlin, Frank Curran, Michael Curran, Thomas Curran, William Derry, Francis Dunn, Herbert Emery, Earle Eskilson, Thomas Fahey, Charles Feury, Alfred Flaherty, George Flaherty, John Flaherty, Walter Fraser, Henry Gay, Jr., F. N. Gillise, William Haley, Harold Hinds, Leo Hinds, William Howley, Robert Landers, Alfred Langlois, John Lowry, Frederick Macdonough, Russell Mannette, Edward McCarthy, Raymond McDonough, Thomas McMain, Gaston Montpeller, Allan Murray, John Norton, Wilbur Percival, Cornelius Powell, William Souviney, Charles Spinney, Frank Holland, John Calinan.

Assisting in the program were the following boys from the sanctuary choir of the Cathedral and St. Dominic's church:

John Barry, Alphonsus Bellefontaine, Leo Bellefontaine, Francis Brown, Patrick Caulfield, James Cobb, Edward Conley, James Conley, Thomas Conley, John Couroy, Edwin Corcoran, Edward Coyne, Philip Curran, John Donahue, John Duff, Raymond Duran, Oswald Elliott, Charles Feeney, James Feeney, Edward Flaherty, Matthew Flaherty, Martin Flaherty, Patrick Flaherty, Bartley Foley, Patrick Foley, James Frates, John Frates, Albert Gagne, Frank Gallagher, George Gallant, Thomas Gately, Michael Geary, James Greaney, Patrick Green, Eugene Haley, Francis Hasson, William Hebert, William Kane, John Kearns, John Keefe, Charles Kenney, James Larney, Edward Lee, John Logue, John Lydon, John Madden, Francis Manette, Philip McArdle, Philip McCarthy, Walter McCarthy, Thomas McGrath, Frank McCausland, John McGonagle, John Mulkerrin, James Mulkerrin, James Mungovan, Patrick Ney, Albert Niles, Francis Nixon, James Nixon, Michael Norton, Edward O'Donnell, Frederick Olson, Francis O'Rourke, William Petty, William Raferty, John Ridge, Thomas Ridge, Eugene Riordon, Albert Richot, Roy Stokes, Edward Sullivan, Michael Tomassa, Edward Tucker, John Walsh, Philip Ward, Raymond Ward, William Woods, William Elliott, Joseph Foley.

Portland Daily Press, June 22, 1915.

A vain man's motto—"Win gold and wear it."
A generous man's—"Win gold and share it,"
A miser's—"Win gold and spare it."
A profligate's—"Win gold and spend it."
A broker's—"Win gold and lend it."
A fool's—"Win gold and end it."
A gambler's—"Win gold and lose it."
A wise man's—"Win gold and use it."

Rev. Herman Henry Hamakers

Father Hamakers who departed this life at St. Mary's Hospital Lewiston, Maine, Friday, July 9th, 1915, was born at Rottendam, Netherlands, September 12th, 1845. In early life, he entered the Society of Jesus, following the courses usually prescribed for the Jesuit scholastics, and was ordained by Bishop Laurent, September 8th, 1877.

After a membership of about four years in the Jesuit Order, he applied in December, 1881, for admission to the Diocese of Portland. His application was accepted by Bishop Healy who appointed him assistant to the Rev. F. X. Trudel, Old Town, Maine, and affiliated him to the Diocese of Portland, October 24, 1883.

After a short stay as rector of the newly created parish of St. Mary's, Orono, Father Hamakers exchanged places with the Rev. Edmund Genereux then pastor of Notre Dame de Lourdes at Skowhegan. Ill health however soon obliged him to relinquish his parish in Skowhegan, and seek repose in his native land where he remained until the spring of 1895, when he was appointed on his return to Portland, pastor of the small mission at Cherryfield, which had heretofore been attended from Ellsworth, but which Bishop Healy now felt would give Father Hamakers who was not yet fully restored in health, a field sufficiently extensive for the exercise of his holy ministry.

After a few years spent in faithful work at Cherryfield, Father Hamakers was transferred to the newly formed parish of St. Teresa's, South Brewer.

As the Catholic congregation had increased rapidly during his pastorate, at South Brewer, Father Hamakers feeling unequal to the task of caring for so many people, asked the Diocesan ordinary for a smaller place, and was accordingly transferred in October, 1905, to the pastorate of St. Francis of Belfast, where he remained until his resignation and return to Holland, in the fall of 1910.

After a repose of about a year amid the scenes of youth, Father Hamakers returned to Portland where he was appointed by Bishop Walsh, Chaplain at St. Joseph's Mother House, Sisters of Mercy, Deering, which position he held until November, 1914, when he was selected for the pastorate of St. Anne's Church, Lisbon, from which parish church, his funeral took place on the morning of July 12, 1915, after which his remains were taken to Portland and interred in Calvary Cemetery.

R. I. P.

The Late Frank W. Cunningham

(Eulogy by Bishop Walsh.)

The Cathedral of the Immaculate Conception was crowded Wednesday morning, when the relatives and friends of the late Frank W. Cunningham came to attend his funeral services which took place at 9 o'clock.

There were present the members of the different societies with which the deceased was affiliated, representatives of the trades union besides hundreds of parishioners. The solemn requiem mass was celebrated by Rev. T. H. Houlihan, with Rev. Frs. O'Keefe and Mahoney as deacons and Fr. Johnson as master of ceremonies. The right reverend bishop occupied the episcopal throne, and was attended by Rev. Fr. J. W. Houlihan of St. Joseph's parish of Deering, Rev. Fr. A. Petillo, Fr. McGinnis of Sanford, Rev. Fr. D. E. Quinn of Yarmouthville, Rev. Fr. T. P. Linehan of Biddeford, Rev. Fr. P. H. Reardon of Gardiner, Rev. Fr. John O'Dowd of the Sacred Heart church, Rev. Fr. Karpe of South Portland. The boy choristers rendered effective music under the direction of Organist Edward Whelan, and at the conclusion of the services the Right Reverend Bishop pronounced an eloquent eulogy, in part, as follows:

"Once more we gather around this altar to offer the holy sacrifice of the mass over the remains of a faithful child of holy mother church, and we offer special honor because the church has received special honors from him. We unite our prayers and we are not unwilling to give forth words of praise for a life well spent, and we are sure that God Almighty will approve of giving a reward that is commensurate with such a life.

"The lesson of death is a terrible one. It is before us all the time; not a day passes but a funeral procession goes by our door and tells the eloquent lesson that death is no respecter of persons, but it comes and takes the young and the old, the strong and the weak, the man in power, the humblest and weakest. It strikes into the heart of the family day after day and unfortunately, we do not take home that one great lesson of humanity, that we have no home upon this earth. We know not the day, nor the hour, we cannot guarantee to ourselves one single hour of existence, and yet we go on blindly as if the world was entirely in our hands and life and death could be settled by our will. It is a strange fact, nevertheless, it is there and we as Christians oftentimes throughout the year in our

churches recall that one great lesson to our people so that they may not allow the illusions of this world to guide them in their journey towards eternity.

"What is the world? Only a cloud, a vapor that is here today and gone tomorrow. One week ago it was there for this man. Today all is gone, and eternity that never has an end, eternity is the only word that now counts to the human soul. What is a life of fifty, eighty or one hundred years in the world? It is only a fleeting, passing day. Therefore, it is our sacred duty to look at that lesson and realize that death alone setting the worth of a man's life. We should never forget the word—eternity—and never allow a day to go by when we should not with courage, and I might say almost joy, look to the day when it will be said of us also, "He is dead." But all is not over and that is where the world makes its fatal mistake. It tries to deceive itself that all is over and that man or woman who shut their eyes to the doctrines in relation to our divine Lord is a fool.

"This good man has been in our city in the midst of all the people during 50 years. He came from Ireland, another of those strong, healthy young men who were brought up to the idea that work in this world was a blessing, a duty, and a great source of happiness. He also brought a healthy soul and body as an asset to this city, state and country. In the next place he brought an honest trade which he had learned at the age of 14 and practiced almost to the last hour of his life. That may not seem over important, but when you look around and see the dishonest trades that have been developed by what is called modern civilization, when you see the fortunes of today often built upon dishonest commerce, it is a proud title to be able to give to a man, that he has sought out an honest trade in his early youth and never departed from it. It makes a great difference whether one's life is built upon an honest platform or upon hypocrisy and deceit. And his simple, childlike faith—that was his treasure. He saw his own land under the heel of the oppressor, because her people refused to give up the worship of the true God to listen to Parliament, that would make its King supreme head of the church and have the people bow down to worship him. He saw his own country stand 300 years of persecution rather than give up the only idea of liberty, to worship God, according to his conscience and education and everything else would be sacrificed, but that liberty. So he brought that to this country, and in aiming to be successful during those 50 years he achieved success in his honest trade, and this country with all its illusions never for a moment obscured or changed those great blessings that were Ireland's gifts to him. By his honest trade he has dotted this city and state with beautiful monuments, and he has left to his family the legacy

of a good name. No stain, no cloud, no unkind hand can write the word against him, and he has also left them the legacy of a wonderful faith. Week in and week out he came into this church to worship his God, and he never for a moment lost sight of the Catholic spirit of hope for the things that are eternal, and it was like a ray of sunlight guiding his pathway through a world that is all too deceptive.

"And charity. He had that right kind of charity which does not look for passing praise, which is personal service rendered with a cheerful heart, which knows no distinction whatever. Out of his fortune he has left to the church a wonderful monument in providing for the education of two young boys who are to study for the priesthood, and that is a legacy that will never die as long as the Catholic church is here to bless it. And so I say that his life deserves special praise for those beautiful legacies, good honest work, a good name, and the Catholic ideas of faith, hope and charity which never for a moment allowed that spirit of indifference or so-called independence to vitiate the atmosphere or mind.

"And his home life—his love for his wife was like the ideal of the gospel page, our Lord sacrificing his life for his church. The church tells the husband to sacrifice himself for his wife, and if that ideal is not carried out, the hope of the future is insecure. His love for his home and family knew no bounds, night or day, and he was willing to sacrifice the last drop of blood to show his love for them. And now the last tribute. Our holy mother the church gives her last blessing before her altars and wishes none of her children to go to the grave without them, because the human body with all its beautiful mechanism is the handwork of God, the temple of the Holy Ghost and should be honored to the very last. Those prayers are said, no matter whether it is pontiff or priest, layman or ecclesiastic, for no one can say that their life has been blameless. No one has a right to appear before God, in whose sight the smallest particle of dust is seen, with a blemish upon his soul, and today we hope that he will soon, if not now, enjoy the blessings of heaven and the crown of eternity."

The active pallbearers were the young men of the office, Charles Bennett, Martin B. Brown, Arthur Cullinan and William Gill. The honorary pall bearers were Hon. Charles McCarthy, C. A. Mannix, Thomas Flaherty and Edward O'Connor, while the representatives from the trades union were Walter Joyce, Michael McDonough and Patrick Murphy.

In Old Castine

About no place in Maine did there cluster so many hopes of future empire, so many varying changes of fortune, so many opportunities hardly realized, so many sources of romance for the pen of the historian or the poet as at staid and quiet old Castine, the beautiful little town at the confluence of the Penobscot and Bagaduce rivers, the mecca of every earnest seeker after the true story of the struggles of the long ago, of those days when our country was new to the world, when feeble hands of oftentimes courageous and well meaning men were seeking a permanent foothold on our rock bound shores.

To a Catholic, Castine speaks of the beginnings of the Faith in Maine, of those years long antedating the coming of the Pilgrims, when a first effort was being made by the Jesuit Fathers Biard and Massé to gain the confidence of the aborigines of our State and bring to them a knowledge of the Catholic faith; to a Catholic, Castine stands on the page of history as one of the chosen spots where the standard of the cross was early raised by the illustrious Biard in the closing days of 1611 and where the Church remained, as permitted, amid the varying vicissitudes of those trying times for nearly a century, until that day when the children of the race that had so long claimed occupancy of our soil, no longer came to linger amid the beauties of this lovely spot; to the Catholic, Castine speaks of the scenes of nearly three hundred years ago, when this spot was the seat not only of commercial but also of religious enterprise, of that autumn day when the Jesuit apostle of the Abenakis, the intrepid Druillettes journeyed along our tempestuous coast from the Kennebec to the Penobscot, perchance to plan his future missionary labors in harmony with the Capuchins, his fellow countrymen at Pentagoet, of that day when the lowly Capuchin, Leo of Paris, laid the foundation of "Our Lady of Holy Hope," of that day when St. Castin and the dusky but fair Indian maid knelt before the altar of the Lord.

Castine has therefore much to offer the student of Catholic history, and while little thus far has been written from a Catholic standpoint on her early history we yet find much satisfaction in noting the spirit of fairness evidenced by the various non-Catholic writers who have from time to time given a few details of an age truly glorious in our annals. The addresses delivered on the occasion of the recent visit of the members of the Piscataquis and Bangor Historical societies to Castine by John Francis Sprague, Esq., of Dover, Charles W. Noyes of New

York, and Dr. Geo A. Wheeler of Castine give in detail the history of this the most ancient town in our State.

A long time student of the early Catholic history of our State, Mr. Sprague, after thanking the good people of Castine for their cordial reception to the visiting members of the historical societies, said:

"Castine deriving its name from one of the most interesting and picturesque characters that the annals of the rise and fall of New France in the New World discloses is assuredly a mecca for all who are interested in the real story of the earliest Colonial life on the coast of Maine and who love its mystery and its romance. We stand at this hour upon one of the most historic spots on the American continent.

"Here we may glance back through the vistas of time to that period when by wars and revolutions a new spirit of nationalism was awakening in both England and France; when England was evolving from a community of agriculturists to a great empire of makers and merchants; when each was bursting through the narrow confines of mediaeval Europe. And this awakening in the Old World, in the 16th century, evolved a wonderful class of men, brave, defiant and far-seeing, part statesmen and part pirates and wholly daring adventurers, the forerunners of England's chartered stock companies which followed in the beginning of her commercial greatness.

"Historians have called this the Elizabethan age. In the last days of the 16th century, France had emerged from 30 years of conflict and turmoil which was followed by the assassination of Henry III, and the ascension to the throne of Henry IV, 'the Knight of the White Plume,' who for 16 years had been King of Navarre. He became the rightful king in 1589, but it was not until 1594 that his seat was secure from the intrigues and armed attempts of his enemies to dethrone him. He was one of the greatest of the European rulers of that age, and although born a Protestant he later embraced the Catholic faith but believed fully in religious freedom. His cardinal principles of government were that France should maintain the hereditary rights of monarchy; that the Catholics should be in the majority in his councils; that there should be absolute peace between the Catholic and Protestants and complete religious liberty for both. And as a result of this we see him sending forth Champlain, a Catholic, and DeMonts, a Protestant, united as explorers and making the first American settlement on our Maine coast in Passamaquoddy bay, June 24, 1604.

A CENTURY HAD PASSED.

"A century had passed since Columbus had revealed America to the world. Commerce stirring in France as in the whole of

Europe was aroused from the sleep of feudalism. The ocean and its mysteries began to fascinate the human mind and navigation was the attraction of the brave and ambitious.

"Henry the Fourth encouraged and fostered this spirit of adventure and desire to establish a new France in America and rival England in colonial enterprises. And for a century the coast of Maine was the scene of much of the great struggle that ensued between the Anglo Saxon and the Latin for supremacy in America. Historians have handed down to us some recorded facts regarding this land of St. Castin.

"But its prelude, its shrouded background in Norumbega, ever appearing upon history's pages but never explained, never real yet always existing. Its fame attracted hardy and bold explorers, missionaries and adventurers and its bewildering tales fascinated the European mind. It was a magnificent dream. An alluring phantom never chased to its lair. It was the will-o'-the wisp of Maine's colonial history. And it was here on the banks of the ancient Pentagoet and in its vast forest wilds where fable and romance, more often than in any other place, located the golden city with its wondrous walls of pearls, its riches and its splendor.

"And that these marvelous tales added greatly in stimulating emigration to America is indisputable. But those who followed the rays of this Norumbega rainbow found only a coast of garndeur, the huts of savages and wild forestry. And as we today sail down the grand old Penobscot, flowing from out of the vast wilderness country around and beyond Chesuncook, and from its thousands of lakes and its legion of brooks and ponds making its way to the sea, we may not behold that city of wonder with its houses upheld by pillars of silver and crystal, or the mountain of silver, or any of the glow of barbaric splendor which lived in European imagination for more than 50 years during the 16th and 17th centuries. But we may know and fully realize that we are on ground made sacred by the foot prints of Champlain and other early explorers, who were the fathers of American colonization.

"While we would pass with haste these rugged characters and d'Aulney and LaTour and their compeers, we fain would tarry for a brief moment in a retrospect of Baron Jean Vincent de St. Castin, who made such a deep impress upon the times in which he lived and whose name is so indelibly interwoven with some of the most important events in our colonial history. It is not for us to know very much of his career.

Accurate history, however, presents him as a bold personage yet liberal and tolerant for the age in which he lived. He had no prejudice against the red men but affiliated with them and finally married a daughter of Madocowando, one of the noblest of the Indian chieftains of the Penobscot tribe. Maine's own

poet, Longfellow, one of the world's sweetest singers, loved the lore and the legends and traditions of ancient Maine history.

"The tragedy of Father Rale, the Indian battles and his early memories of the woods, the rivers and lakes and the seacoast and the bays of Maine, enthralled him. Nowhere upon the pages of American literature appears anything more delightful than his story in rhyme of the Baron St. Castin. He tells how this young man of noble family educated and cultured, left his baronial home in the beautiful country of the Pyrenes in sunny France, 'and sailed across the western seas,' in quest of fortune and adventure in the New World of marvel and mystery. He draws the pathetic picture of his father, lonely, old and gray,' sitting alone by his fireside mourning the absence of his beloved son and longing for his return. We see the holy father of the church calling on the aged sire and offering him consolation.

" 'Ah yes, dear friend! in our young days
We should have liked to hunt the deer
All day amide those forest scenes,
And to sleep in the tents of the Tarratines;
But now its better sitting here
Within four walls, and without the fear
Of losing our hearts to Indian queens;
For man is fire and woman is tow,
And the Somebody comes and begins to blow.

"Then a fatal letter 'wings its way' and he learns that the young Baron of St. Castin

" 'Swift as the wind is and as wild,
Has married a dusky Tarratine,
Has married Madockawando's child!'

"For many a year the old chateau lies tenantless and desolate," until one bright day the good curate is seen speeding along the woodland way humming gaily:

" 'No day is so long
But it comes at last to vesper song.
He stops at the porter's lodge to say
That at last the Baron of St. Castine
Is coming home with his Indian queen,
Is coming without a week's delay;
And all the house must be swept and clean,
And all things set in good array!
And the solemn porter shakes his head;
And the answer he makes is: 'Lackaday!
We will see, as the blind man said!'

"With what feelings of fear and trepidation the father looked forward to the coming of the wild daughter of the dusky Penobscots!

" 'He looked to see a painted savage strided,
Into the room, with shoulders bare,

And eagle feathers in her hair,
And around her a robe of panther's hide.'

" 'Instead, he beholds with secret shame
A form of beauty undefined.
A loveliness without a name, ...
Not of degree, but more of kind;
Nor bold, nor shy, nor short nor tall,
But a new mingling of them all.
Yes, beautiful beyond belief,
Transfigured and transfused, he sees
The lady of the Pyrenees,
The daughter of the Indian chief,
Beneath the shadow of her hair
The gold bronze color of the skin
Seems lighted by a fire within,
And when a burst of sunlight shines
Beneath a sombre grove of pines,—
A dusky splendor in the air,
The two small hands, that now are pressed
In his seem made to be caressed.
They lie so warm and soft and still,
Like birds half hidden in a nest,
Trustful and innocent of ill.
And ah! he cannot believe his ears
When her melodious voice he hears
Speaking his native Gascon tongue;
The words she utters seem to be
Part of some poem of Gouldmil
They are not spoken they are sung!
And the Baron smiles, and says, "You see,
I told you but the simple truth;
Ah, you may trust the eyes of youth!"

"The Baron Castine of St. Castin and his beautiful Indian queen are finally completely welcomed at the old home and fireside, but not until after they had been wed as Christians wed, for the crude wedding which had united them on the banks of old Pentagoet, under the shade of the hemlock, and fir, did not fully meet with the approbation of the church.

"And things with them finally came to a happy end."

The moment one enters Castine, the conviction that the very soil on which you tread is historic, is brought home to you at almost every corner, for all the sites commemorative of the many stirring events of the past three hundred years have been so clearly marked, that one has only to pass as it were through her streets to learn her history. The various scenes of past Catholic effort are at once before you. You learn that here landed Father Biard in November, 1611; here stood St. Peter chapel

on the ramparts of old fort Pentagoet; here just back from Fort Madison, were the foundations of the Capuchin Chapel bearing the title of "Our Lady of Holy Hope," in a word you find yourself at the beginning of Castine. It was therefore most appropriate, that Charles W. Noyes, Esq., the one man who has been a long and faithful student in all that pertains to the origin of Castine, and who has taken so prominent a part in seeking out and marking the historic spots in and about the place, should have been selected to deliver an address on "The Early Beginnings of Castine."

Long study and careful perusal of original documents have justified Mr. Noyes in claiming the early year of 1614 as the origin of his native place. Entering upon his subject with a knowledge and earnestness which commanded closest attention on the part of his distinguished audience, Mr. Noyes, said:

"Last summer at Monhegan, there was celebrated the 300th anniversary of the visit of Capt. John Smith to that island, and of his giving to the country stretching from the eastern limits of Penobscot bay to Cape Cod, the name of New England.

"In his account of his action, Capt. Smith makes this statement, 'Now because at this time I had taken a draught of the coast, yet so long,—'our Most Gracious Prince Charles'—drowned that name with the 'Eccho' of Cannaday, at last I presented' (him) 'this Discourse with a Map, humbly entreating His Highness that he would change their barbarous names (of the Savages) for English.'

"On this map is correctly placed a settlement called Aborden, the original name of which, as given in the appended schedule, is Penobscot. It is of this settlement, identified by its enduring monument, the ancient fort we have visited today, and known to the early French by the Indian name for the bay—Pentagoet—to the English, by their name for the river—Penobscot, and since then in turn (as Casine's Fort Majabigawduce—again Penobscot, and now Castine, that I have been requested to speak to this evening.

"Therefore it is my intention in the interests of accuracy, addressing together with citizens and friends, our guests you, the members of two historical bodies, to present to you in proper sequence and relationship, the outlines of such information as I have collected during twelve or more years of investigation of original sources.

"In so doing, I shall use quotations as far as possible, and if facts brought forth seem at times to conflict with long accepted conclusions, nevertheless facts are facts, and should be so accepted. And here let me disclaim any desire to make history. Indeed there has been no temptation to follow such a course in regard to Castine. She has enough and to spare to satisfy the most greedy enthusiast for her Fame and Honor.

LEFT FEW RECORDS.

"There is a saying attributed to John Adams which in substance reads something like this: Among the makers of history it has frequently happened that those most influential in important developments have been too busy to write it down.

"I have selected this statement to introduce my subject because of its extreme pertinence to conditions which have prevailed concerning the early beginnings at Castine, for unlike Port Royal with its Champlain, its Lescarbot and Fr. Biard and Jamestown with Capt. John Smith and others, men of action and perception and vigorous writers as well, those who founded here, built and fortified, strove for gain, political power, home, or in the name of Jesus of Nazareth for the establishment of His kingdom, while possessing ample education each were, as Hannay regretfully puts it men of the sword, fur traders, while the Capuchines, who labored here for the Greater Glory of God unlike their Jesuit brethren, prepared no relations of their work and experiences until after the destruction of their mission in 1654, and the return of the survivors to France.

"For these reasons, and because until recent years the only information available has for the most part concerned the English occupation, and whatever has affected the interests of the Plymouth and Massachusetts Bay Colonies—gaps have existed, and in regard to certain periods, uncertainty and confusion have crept in.

"It is proper also to call attention to the extreme difficulty which has attended the discovery of, as well as obtaining access to such French records as have supplied the missing data, with the assistance of which a fairly complete and correct narrative has been made possible. These records consist of manuscripts, commissions, orders, documents relating to political and business affairs, lists of supplies needed and of merchandise given in exchange; among which now and then may be found occasional references of a descriptive character, most valuable for their humanizing quality and for the light they throw upon the conditions of daily life which prevailed. Many of these have lain long hidden in the archives of France, Canada, Nova Scotia and New Brunswick, while the willingness of the Catholic church, formerly withheld, to open its records to the light of day, has been of untold value in the present instance.

"This is the story: In his discourse, Capt. Smith tells us that, 'In the month of April, 1614, I chanced to arrive at Monahigan, an Ile in America'—'to take whales.'—'By the middle of June the fishing failed.' 'Whilst the sailors fished, myself, with eight others of those might best be spared ranging the coast in a small boat.' 'We got for trifles neere eleven thousand bever skinnes, one hundred martins as many otters, and most of them within the distance of twenty leagues.'

“‘The most northern part I was at was the bay of Penobscot. ‘On the east of it are the Tarrentines where inhabit the French as they report that live with these people as one nation or family.’

THE BASHABA WAS CHIEF.

“He then proceeds to localize. In his description of New England he uses a deviation of the same verb. He says: ‘The principal habitation northward we were at was Penobscot—and that (the natives) hold the Bashaba of Penobscot the chief and greatest of them all.

“On his map all habitations are indicated by drawings of houses. The only one placed on the eastern side of the bay is at Penobscot (Pentagoet) Biencourt and Father Biard locate it at the confluence of the rivers Pentagoet and the Chiboctous which enter it from the northeast—and is now called the Bagaduce. Here they found Nov. 6, 1611, the finest assemblage of savages yet seen ‘18 wigwams and about 300 people.’

“To appreciate the full significance of these statements let us examine the word used to describe the situation,—inhabit. Defined in the Standard dictionary, it means ‘to live or dwell in, occupy as a home, remain in as a permanent place of abode or fixed residence to dwell continuously or permanently.’ In the Century dictionary ‘to have an abode or residence in,’ while an inhabitant is ‘one who dwells in a place as distinguished from a transient or occasional lodger, or visitor.

“It is therefore, perfectly evident that Smith, a master of English expression, meant to have it understood that in June 1614, certain Frenchmen were permanently settled with the Tarratines on the eastern side of Penobscot bay, at a place he calls Penobscot, and renamed on his map Aborden, and the location of which is on the southern shore of this peninsula then an island.

“As I have stated, the little trading post was at first called by the French, Pentagoet. This name, in time, became the Fort at Pentagoet, then by elimination, Fort Pentagoet.

“Several questions now compel our attention, demanding answers: Who founded this little settlement? Who built Fort Pentagoet? When was it built and why? and in a similar sense, as applied to Port Royal, Jamestown and Plymouth, was this settlement continuous and permanent?

THE EARLY SETTLERS.

“Let us consider them in turn: At the beginning of the year 1613, there were in this country, besides the English colony at Jamestown, founded in 1607, a French settlement at Port Royal now Annapolis, N. S., founded by the Sieur de Mont in 1605,

its proprietorship transferred in 1606 to his friend and comrade in arms, the Sieur de Poutrincourt and at that time under the administration of the son of the latter, the Sieur de Biencourt.

"Both of these settlements had successfully passed the dangers connected with their founding; both were flourishing and gradually increasing in numbers and power; both represented large outlay and effort, and unfortunately in the New World the racial jealousies and bigotry of conflicting religious beliefs of the Old.

"Besides these, on St. Croix Island (now Doucet's Island) near Calais, Maine, the abandoned fort and buildings of De Monts' earlier venture were occasionally used as a fishing station by men from Port Royal, while six leagues up the river St. John, the Sieur Pontgrave had a small trading post for the privilege of which he paid taxes to Biencourt. A most careful examination, however,, of the Relations of the Jesuit Fathers Biard and Masse fails to show any evidence whatever that there were other Frenchmen inhabiting the country at this time. Nor is there anything which indicates that the settlers at Pentagoet were drawn from French vessels, fishing and trading along the coast.

"To these, in May, 1613, was added another, the St. Saveur Expedition, organized by Mme. de Guercheville for the purpose of assisting the Jesuits in their missionary work. Its destination was Kadesquit on the River Pentagoet (Penobscot) near the present site of Bangor, but after stopping at Port Royal, where Fathers Biard and Masse joined the party, a change of plan led to their disembarking at Mt. Desert, where they were soon after captured by Capt. Samuel Argall, from Jamestown.

"Argall, whose ship had been driven by stress of weather into Penobscot bay, had learned from the savages of the newly arrived expedition, which from the use of the word 'Normandia' he recognized as French. Proceeding thither, he attacked and captured both ship and party, one of whom was fatally wounded (Jesuit Relations Vol. 4, p. 13,) and two others drowned during the short engagement. (J. R. Vol. 3, p. 283.)

NOT THE REFUGEES.

"The question may be raised. Were not the French at Pentagoet refugees from this expedition?

"The General Jesuit Relation of 1613-14 and Father Biard in his Relation of 1616 dispose of the members of the party in a manner which speaks for itself. Fr. Biard says (J. R. Vol. 3, p. 261) the 'Entire Company counting the sailors numbered 48 persons.' The addition of the two Jesuits made it 50. After the surrender (J. R. Vol. 4, p. 23) "Our whole company was arranged in three equal divisions, for 15 were with the pilot

(making 16) 15 were with the English, and 15 embarked in the boat given in charge of la Sausaye (the captain of their ship) and of Fr. Enemond Masse, 'to return to France.'

"Together with the killed, one, and drowned, two, and Father Biard, the entire number, 50, is accounted for.

"The pilot, who had gone 'out in a boat on a tour of discovery' (J. R. Vol. 3, p. 279) 'came back in the night and took off the rest of the crew, and afterwards joined la Sausaye's boat, both soon after falling in with two French ships, in which they returned to France.

"'God be praised,' cries the missionary (J. R. Vol. 4, p. 31.) 'Here were now two-thirds of our company conducted back to France. What became of the other third who remained behind in the hands of the English? Then he explains how eight reached France after nine and one-half months (J. R. Vol. 4, p. 75) 'of captivity and wandering, how three had died in Virginia, 'where four still remain,' (the middle of May, 1614) 'for whose liberation everything is being done.'

"Other accounts of this affair differ somewhat. I have selected the only ones prepared by members of the expedition actually present—who speak from personal knowledge obtained as participants in all that occurred.

"One of the two ships which took on board the fleeing French, was commanded by the younger Dupont, the same Pontgrave who had conducted the little trading post mentioned, on the river St. John.

"Now let us consider the only remaining French settlement at Port Royal, the tragedy of its destruction. To that tragedy, the final act of the first clashing of the French and English interests in America, was due the new beginning at Castine. Are there those who believe in destiny? The many forts and batteries scattered over this little peninsula, but two miles long and one mile broad, stand stern reminders of what followed.

DENYS' VALUABLE BOOK.

"In 1672, Nicholas Denys, Esq., who from 1630 to 1668 had held various commands and engaged in trading and fishing in New France, Nova Scotia and Newfoundland, published a book, of which in all 23 original copies exist, seven of which are in Canada, and eight in the United States. This work, entitled *The Description and National History of the Coast of North America*, is almost priceless in historic as well as monetary value. Let me quote from its first paragraph, 'I shall tell only that which I have learned through information given me by those who lived there—after the siege of La Rochelle (in 1628).

"He commences his history with these words "The River of Pentagoet (Penobscot), thus named by the Indians, is the one

which adjoins la Nouvelle Angleterre (New England) 'The Fort of Pentagouet had been built by the late Monsieur de la Tour, and having been taken from the French by the English during the wars, was by an arrangement made with France, on the petition of the Gentlemen of the Company of Canada, restored into the hands of the Sieur de Razilly on conditions enacted by the Treaty (of St. Germain-en-Laye in 1632).

"From that time he always maintained a garrison there until his death, after which Monsieur d'Aunay Charnize succeeded him.' 'Later Sieur le Borgne from La Rochelle took possession of it by decree of the Parliament of Paris, as a creditor of the said Sieur d'Aunay.'

"Denys then proves that he secured this information concerning the building of the fort, directly from La Tour himself. 'About the year 1655,' he says. (Ganong's Translation p. 137)—'I went to see young La Tour who permitted me to see his father' and this I did.'

"The founder of Fort Pentagoet, Claude de Turgis de St. Etienne de la Tour, is thus made known to us, and our first and second questions are answered.

QUOTES EARLY AUTHORITIES.

"The others now demand attention. When was Fort Pentagoet built? Why was it built? Are we justified in calling the settlement so named—Permanent?

"Working out the problem separately—Reben Gold Thwaites, Editor of the Jesuit Relations and Allied Documents from which I have quoted, in his *France in America*, p. 24 see map) gives the date of Pentagoet's founding as 1614. In his *History of Acadia*, James Hannay, one of the most careful and accurate of investigators, makes it thus; (p. 114).

"La Tour—engaged in trading to some extent until the Colony at Port Royal was broken up by Argall. After that unfortunate event he erected a fort, etc. . . .

Dr. William Ganong of New Brunswick, author, cartographer and editor of *Father Le Clercq's New Relation of Gasperia*, Deny's and other important works, for the Champlain Society of Canada, commenting on Denys' statement quoted, says: "It is altogether probable that the first French fort or post was established here (Castine) by Claude de la Tour won after 1613 and other evidence to this effect receives the strongest confirmation from the statement of Denys.

"Neither Argall on both his visits in St. Saveur nor the English vessels fishing near Matinicus Island, ten of which are said to have followed him to the Bay, as far as can be learned, discovered any traces of French occupancy.

"It therefore seems reasonable to definitely place the date of founding at sometime between Nov. 9, 1613, when Argall sailed from destroyed Port Royal, and June, 1614, when Smith discovered here a permanent establishment.

"To learn why it was done, we must turn again to Argall, and then make a brief study of the career of Claude de la Tour.

"At the command of the governor of Virginia, in October, 1613, Argall fitted out three ships, and taking with him Father Baird and others of the captured Frenchmen, returned to New France. His object was to destroy every vestige of French power within the land, and having visited St. Saveur's first and completing its ruin, he next sought out St. Croix, where he took away a pile of salt, and destroyed all traces of the name and claims of France as he had been commanded to do.

"Upon hearing of the capture of Saint Saveur, Betsabesm, the Sagamore at Pentagoet, Asticou at Mt. Desert and Agniguenon, the Sachem of the Souriquois, had offered each to take ten of the little party and support them through the winter, neither feeling equal to sustaining them all. Betsabes, in particular, had shown himself most anxious to have a portion of the party settle at Pentagoet, and it was the friendly attitude of this savage, which undoubtedly suggested the plan ultimately followed.

"As nearly as can be estimated, besides Biencourt and the La Tours, father and son, their following numbered about 25 men. Of these, only the apothecary, Hebert, and a young Parisian called Valentine Pageau, to whom with Father Masse, Biencourt had intrusted the care of his settlement during his expedition to the Kennebec and Pentagoet in 1611, are named by Father Biard as persons of responsibility. Speaking generally of the others, the missionary characterizes them as Frenchmen of the lowest order, having no sign of religion except in their oaths and blasphemies, licentious and far more degraded than the savages themselves, whose friendship for and the fidelity to the French was especially noticeable after the calamity caused by the English, for as soon as they had heard of it, they had offered their help and their canoes, and to take care of us as best they could until the following year, when the French ships would arrive upon the coast."

"Necessity coupled with impending starvation creates a desperate situation. It crushed Biencourt. With Charles de la Tour, who cast his fate with his friends for months, he is said to have roamed the woods with 18 or 20 men subsisting on fish, game, roots and lichens (Parkman Old Regime).

"For Claude de la Tour it meant opportunity which he recognized and seized, and in all probability at once.

"Much too important a man to be overlooked; a gentleman; a trained soldier, mature and experienced in leadership—the

very man one would expect Biencourt to turn to in his extremity for assistance and advice—his name is never again mentioned in connection with the unhappy colony.

"The son, a boy in years—he was only 18—is referred to. After Biencourt's death he became his successor—the Father—an abler man—never.

"This and the discrepancy in number, (From about 28 reduced to 20), would seem to indicate that the parting of the ways was immediate or nearly so.

"On Feb. 8, 1631, a petition prepared by La Tour's grandson was presented to Cardinal Richelieu by the Senior D'Iberville. It throws some light upon his personality and among other things tells us that he was "of distinguished birth" and in 1609 "had renounced the place in waiting in the Realm (he held) by the important services he had rendered to the State in quality of captain of a vessel in order to settle in Arcadia."

WAS A HUGUENOT.

"We also learn that he was a Huguenot. Of his further career we have no information except what has been supplied by others. If Fr. Biard had remained in the country what a chapter he would have written. A friend and comrade in arms of Poutrincourt he had been induced by him to join his colony, permission to trade with the Indians upon his own account having been granted him.

"Upon his arrival he had set himself to the task of learning the language and customs of the savages and of gaining their goodwill. He had traded with them to some extent and successfully. During his five days stay with Biencourt at Pentagoet in 1611 he had made himself familiar, it may be presumed with the place and surroundings and had recognized at once its enormous resources and possibilities for trade. Now he rightly judged that with the backing and assistance of Betsabes the most powerful Sagamore in the country, the free trade, from the beginning his chief interest could be here most successfully carried on.

"Everything circumstantial seems to indicate that he must have left Port Royal with his little band and stock of merchandise probably brought with him from France and fortunately saved, soon after the ninth of November mentioned, and that perhaps the last of that month found him established at Pentagoet.

"Besides the necessity for immediate provision for the coming winter, another and most important reason from the fur traders' standpoint may have influenced him in his decision. This was the advisability of being upon the ground in season for the great winter hunt when the finest furs were taken.

Also following the equinoctial there is oftentimes along the Maine coast in November a season of unusual calm, when such a voyage by canoes could easily have been made with the assistance of the Etchemins, whose skill as navigators had given to their nation its name, which defined means canoemen.

"In 1629 while returning from France whither he had gone as an emissary from his son to his sovereign La Tour was captured and carried to England. There, a Protestant in faith, he gave allegiance to the king of that nation, was created by Sir William Alexander under the grant of the land by James I., a baronet of Nova Scotia, and married one of the maids of honour to the Queen.

"During his absence, in 1628, Fort Pentaggoet had been captured, garrisoned and probably repaired by Sir David Kirk Alexander's representative. The next year it passed under the control of members of the Plymouth Colony, and Claude de St. Etienne de Turgis de la Tour became a memeoery.

"To us who know it so well it is not necessary to describe this locality where carefully guarded and fostered this feeblest attempt at colonization in the New World was to take to itself strength and show itself possessing the essentials for endurance.

NOT PLANNED BY EUROPEANS.

"Here to be established a settlement whose inspiration was neither planned nor executed by European powers or interests. Setting aside the national hatreds of the two races chiefly concerned it will be seen as we examine in turn the alternations and successions of French and English supremacy which mark the fulfilment of the war-like destiny of Pentagoet that through each and all the same essential factors for success are present guiding and sustaining to the end of permanence and of successful accomplishment.

"La Tour's success was due to strong vigorous and resourceful leadership—honorable methods and square dealing with the red men. His successors wisely followed his example.

"How every line of these faded records throbs with the warm, red blood of determined effort. How human, how very human it all is. There is ambition not always honorable. There is definite purpose—tireless energy, courage to do and dare, splendid leadership, and always for incentive—the military advantages of location, and an even near prosperity willing and waiting to be won.

"What has been our inheritance from this 200 years of ceaseless striving, in which four nations have struggled for the mastery. For what does the Castine of today stand? What has she gained from the experiences of this remarkable part?

"She has learned how weak men have been made strong, that real wealth is strength of personality, real poverty, meanness of spirit, real manliness and womanliness, the honest development of the best that is in themselves—and that no dwellings can ever become a mere habitation, which conscientious, God-loving men and women, working shoulder to shoulder, inspired by the vision of the house beautiful have made homes.

"A few years ago I submitted to Hon. James Phinney Baxter, president of the Maine Historical Society whose priceless services to the state and splendid equipment for such criticism is so well known to you—an inscription. With his approval I then placed it upon the wooden tablet marking the Old Fort, and with it I close this address.

FIRST PERMANENT SETTLEMENT.

"Fort Pentagoet—originally a trading post built during the winter of 1613-14, by Sieur Claude de Turgis de La Tour, became, with its accessions, through nine changes of regime and of successive but continuous occupation, the first permanent settlement in New England, and its actual political and commercial beginning, captured and rebuilt by Sir David Kirk in 1628 transferred by grant to the Plymouth colony in 1629 and restored to France by treaty of St. Germain, and by force of arms in 1635. It was entirely reconstructed, 1636-1645, by Sieur Charles de Mercou D'Aulnay de Charnizay, who made it one of the largest and most formidable fortifications in the new world.

Named by him Fort Saint Peter, and by the English The Penobscot Fort, under the dominion of France, 1613-28, 1635-54, 1676, 1745; of England, 1628-35, 1654-70, and of the United Netherlands, 1674-76, it became the seat of government for Acadia in 1670 and four years later of the Province of Nova Hollandia, the capture of which by Baron de Saine Castin, November, 167, ended Dutch authority in America.

"It was five times carried by assault, twice surrendered by royal decree and once by treaty of Breda, twice raided; once unsuccessfully besieged; once invested and its truck house plundered by 300 Mohawks in 1662, and once partially and once completely destroyed.

"Rebuilt much smaller in 1677 by Baron Jean Vincent D'Abaddie De Saint Castin and thenceforth known as Castin's fort, it was again raided by Sid Edmund Andros in 1688 and by Col. Benjamin Church in 1704 and was finally demolished by Castin's sons in 1745 to prevent its coming under English control, possession of the locality thus being retained until 1760.

"During the 131 years of its existence, its strength, strategic position and enormous revenues commanded constant old and

new world recognition as factors always to be reckoned with in intercolonial political and commercial affairs.

"It's story is the most varied and dramatic of any American fortress of its time.

"Here for the first time in America was to be established a settlement, whose inspiration was neither planned nor executed by European powers or interests.

Setting aside the national hatred of the two races chiefly concerned it will be seen as we examine in turn the alternations and successions of French and English supremacy which mark the fulfillment of the warlike destiny of Pentagoet—that through each and all the same essential factors are present, guiding and sustaining to the end of permanence and successful accomplishment.

"La Tour's success was due to strong, vigorous and resourceful leadership, honorable methods and square dealing with the red men. His successors widely followed his example."

DEERING'S FIRST VOCATION TO THE PRIESTHOOD

On the twenty-eighth of June of this year, Rev. Timothy F. Scanlon was ordained a priest of the Jesuit Order.

The sacred rite was conferred by his Eminence, Cardinal Gibbons in the chapel of the House of Studies, Frederick, Maryland. On Tuesday, the festival of Sts. Peter and Paul, Reverend Father Scanlon assisted by Rev. John W. Houlihan of Deering, Maine, said his first Holy Mass, in a lowly little church down in the village. It was Father Scanlon's choice, as he said it reminded him of the humble little mission chapel of Deering, where he had worshipped in the days of his youth and which held so many memories of his boyhood joys and aspirations.

"Ad Multos Annos" we say this young priest beginning his service at the Sacred Altar and may the evening of life find him like the loved disciple with his head upon the Master's breast.

CARDINAL'S RESIDENCE
408 N. CHARLES ST.
BALTIMORE

June 21, 1915.

To the Editor of Maine Catholic Historical Magazine:

DEAR EDITOR:

Four Catholic Indian boarding schools of Oklahoma for the children of the Choctaw and Chickasaw Tribes will be deprived after July 1st of their contracts by reason of a recent decision of the Controller of the Treasury. The loss per year occasioned by this decision is more than \$25,000.00. These schools for years have been accorded contracts payable out of Choctaw-Chickasaw tribal funds. The change of policy came without warning and unexpectedly, as these funds will be disbursed the coming fiscal year under the identical law which is in force this year, during which time the schools in question have received their contracts and payments as usual.

While we hope to obtain relief from the next Congress a year must intervene during which the schools will be without support.

These institutions are the fruit of years of sacrifice and devotedness and they are accomplishing a noble and necessary work: it would be a crime to discontinue them.

We therefore call upon the faithful everywhere for special contributions for the upkeep of the Catholic Choctaw-Chickasaw schools during the coming fiscal year. All Catholic publications are requested to give space to this letter and to call the attention of their readers to it.

J. CARD. GIBBONS,

President, Bureau of Catholic Indian Missions.

NOTE:—Contributions should be sent to Rev. Wm. H. Ketcham, 1326 New York Avenue N. W., Washington, D. C.

A Golden Record

"St. Aloysius! A halo baptismal
Now breaks on the vision like dawn,
While from the past's ocean abysmal,
The years in fresh beauty are drawn,
We gaze on the brightness auroral
That heralds the pageant sublime,
While voices in harmonious choral
Are swelling the Jubilee Chime."

"St. Dominic's! Name so magnetic,
Around it what mem'ries are rolled!
Each lending its vision prophetic,
Each breathing of blessings untold.
And from his great glory in heaven
St. Dominic with pleasure looks down,
While the school to his patronage given
Is wearing its Jubilee Crown."

Fifty-one years ago the Cathedral Parochial School opened its doors to the children of the city of Portland, and fifty years ago St. Dominic's School also invited the little ones to come and drink at the fountain of knowledge and truth.

Congratulations are due Holy Mother Church on this golden record of teaching, and guiding young souls to the Feet of Christ, Our Lord. We know this has been accomplished by great sacrifices on all sides—on the part of Bishops and priests, Sisters and Parents; and always as a very great labor of love.

The Catholic Church is ever a fond mother, and she loves her children tenderly; she cares for them lovingly from the cradle to the grave. She choose from among them yuong men and young women, calls these to a life of sanctity consecrated to her work—her noble mission of bearing the tidings of truth to souls—and she sends them forth to take the little ones and foster in their young hearts the seed of her holy doctrine.

The Catholic Church knows her purpose; she has no mistaken aims, no useless philanthropic schemes, no soul-depressing socialistic tendencies. She is Truth. Christ is Truth. She teaches Truth. She teaches Christ. "Christus est Veritas," she writes on the hearts and minds of her children; and they respond at first imitatively—later with understanding—"Christus est Veritas."

And so in this stately procession of fifty long years down the aisles of time, an army of little ones marched to the watchword of Truth under the Banner of the Cross. Legions of angels have winged their flight from heavenly courts to earthly classrooms and back to heaven again, ministering to the souls of these little ones, ministering also to the minds and hearts and souls of Pastors, teachers and people; angels, bearing messages from the great Creator down to the little creatures—bearing records of little creatures' lives up to the All-seeing, All-wise Creator.

How many of those who, during the interval of fifty long years, crossed the thresholds of those schools are now at rest forever? But the Great Heart of Mother Church throbs on—every pulse a world-wide wave of love, every motion, a world-wide ocean of grace with which to bear along her children into the blissful haven of eternity.

Let trumpets of joy be sounded in exultation, because of the golden record of those fifty years! For the beacon-lights of Faith were kindled along the life-way of numberless young souls, when ministering hands gathered the little ones into the Fold of Christ and gentle voices taught them a love of virtue and of knowledge.

Honor to Holy Mother Church for her educational record of fifty golden years!

St. Joseph's Academy,
Portland, Maine.

PERFECT TRUST.

Oh, for the peace of a perfect trust,
My dearest Lord, in Thee;
To lean upon Thy Heart and know
Thy Will is best for me.

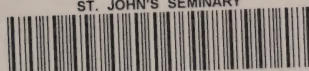
Best—when my cherished hopes are gone,
And weary tasks mine,
Let me but crave for Thee alone,—
Thy Will— and only Thine.

Oh, for the loving perfect trust,
Abandonment of all;
Giving to Thee, my life, my love,
In answer to Thy call.

Oh, for that peace when Thy dear voice
Speaks all things for the best;
Give me, dear Lord, that perfect trust
My heart with Thee at rest.

“Carmenella.”

ST. JOHN'S SEMINARY



3 8151 001 24674 0

LIBRARY OF ST. JOHN'S
BOSTON ECCLESIASTICAL SEMINARY,
BRIGHTON, MASS.

